



First page of the MS. Mingana Syr. 561.

WOODBROOKE STUDIES

CHRISTIAN DOCUMENTS IN SYRIAC, ARABIC, AND GARSHUNI, EDITED AND TRANSLATED WITH A CRITICAL APPARATUS

A. MINGANA

VOLUME V

COMMENTARY OF THEODORE OF MOPSUESTIA ON THE NICENE CREED

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INTRODUCTORY NOTE.

The present volume is the fifth in the series of Woodbrooke Studies, the contents of which are drawn from MSS. in my collection. Owing to the fact that I have relinquished my duties in the John Rylands Library, Manchester, it was not found convenient to continue the publication of the "Studies" in serial parts in the "Bulletin" of that Library. Slight changes have accordingly been made in the preliminary matter as well as in the headings of the "Studies," and it is hoped that these will be found more suitable to works of this kind.

This volume contains the hitherto lost commentary of Theodore of Mopsuestia (c. 350-428) on the Nicene Creed, which is undoubtedly one of the most important theological works of the golden age of Christianity. In places I experienced some difficulty in following the author's method of reasoning, but it may confidently be stated that the translation which I have adopted in the following pages reveals as accurately as possible the secret of the author's argumentation, which is nearly always fresh and illuminating.

Short passages were by inadvertence omitted in the first part of the work, which was published in the January issue of the "Bulletin of the John Rylands Library". These have been inserted in the present edition together with some corrections.

It is a pleasing duty to offer here my sincerest thanks to Mr. Edward Cadbury whose generosity has again made possible the publication of the "Studies" in their new form.

A. MINGANA.

Selly Oak Colleges Library, Birmingham, 5th July, 1932.

PREFATORY NOTE.

(i) Theodore of Mopsuestia.

IT is a great satisfaction for any scholar to be in a position to publish the hitherto lost theological works of Theodore of Mopsuestia. In the Mingana collection of MSS., I have so far discovered two works by this Father, which I propose to edit and translate according to their chronological order.

This is not the place to write the history of Theodore nor to give a full list of his works, some of which have, wholly or partially, survived in their Greek original or in East Syrian translations. He seems to have been the most profound thinker and independent inquirer of the Fathers of the Church in the golden age of Christianity: the fourth and the fifth centuries. He is directly or indirectly responsible for the three general Councils of Ephesus, of Chalcedon and of the Three Chapters. In the Council of Ephesus Nestorianism was discussed and condemned, but Nestorianism was in reality an amplification of some points in Theodore's teaching in connection with the mystery of the Incarnation of the Word, while the Council of Chalcedon seems to have accomplished little except to reveal a slight reaction against the Christological conclusions drawn from the doctrine established at Ephesus under the familiar ecclesiastical sanction of anathema sit. The fifth Council, commonly called the Council of the Three Chapters, is even more directly concerned with Theodore than its two immediate predecessors.

It tells much in favour of the high esteem in which Theodore was held by all his contemporaries that in condemning doctrinal points which had their origin in his writings no one dared to mention his name in relation to them, and the first Synodal fulminations in which his name is found are those of the fifth Council, held about one hundred and twenty-five years after his death.

¹ The Mingana Collection has now found a definite home in the newly erected Selly Oak Colleges' Library, Birmingham. The Library owes its existence to the generosity of Mr. and Mrs. Edward Cadbury.

I will here allude to a few episodes in the life of Theodore, which might illustrate the respect with which his contemporaries regarded his scientific attainments. In 394 he was present in Constantinople on the occasion of the Synod held to decide a question concerning the see of Bostra in the patriarchate of Antioch. His fame had spread to such an extent in the Capital that the Emperor Theodosius, who was already making preparations for his last journey to the West, desired to hear him. Theodore preached before Theodosius, who declared at the end of the sermon that he had never heard such a teacher: "Oui in desiderio visionis viri factus, in ecclesia ejus doctrinae fuit auditor magnus ille imperator; nec arbitratus est alterum se talem comperisse doctorem, superadmiratus quidem ejus doctrinam, et colloquio delectatus atque obstupefactus." 2 We are also informed by John of Antioch that the Emperor Theodosius the Younger was often in correspondence with Theodore: "Jam vero et a vestro imperio, pro sui reverentia, et spiritali sapientia, ei saepius attestatum est, et vestris litteris honoratus est." 3

The same John of Antioch, who had become Patriarch of the historic see of the Metropolis of Syria in the year following Theodore's death in 428, speaks in eloquent terms of his work and teaching: "Qui bene de vita profectus est beatus Theodorus, et quinque et quadraginta annis clare in doctrina praefulsit, et omnem haeresim expugnavit nullam alicubi detractionem ab orthodoxis in vita suscipiens."

The same prelate addresses, in glowing words, the Emperor who had shown interest in Theodore's memory: "Iste ille est Flaviani magni Antiochensium sanctae Dei Ecclesiae pontificis amantissimus discipulus, et beati Joannis Constantinopolitani episcopi condiscipulus, cujus memoriam redivivam fecistis, maximam hunc gloriam pietatis vestrae imperio facientes." ⁵

A glimpse of the early life of Theodore is supplied by the writings of his bosom friend John Chrysostom who testifies that his days were spent in reading and his nights in prayer, that his fasts were long and

¹ Mansi, Sacr. Conc. nova et amp. collectio, iii. 851.

² John of Antioch as quoted by Facundus in Migne's Pat. Lat., lxvii, 563.

Ibid.

⁴ Facundus, Pat Lat., lxvii. 562. Facundus died shortly after 571. ⁵ Ibid.

his bed was the bare ground, that he indulged in every form of asceticism and self-discipline: ὅλαι μὲν εἰς ἀνάγνωσιν ἡμέραι, ὅλαι δὲ εἰς εὐχὰς ἀνηλίσκοντο νὐκτες . . . νηστείας τε συνεχεῖς καὶ χαμευνίας καὶ τὴν ἄλλην ἄσκησιν.¹

A letter from Chrysostom to Theodore shows that the former's affection and admiration for the friend of his childhood remained till the end of his days. The letter was written while Chrysostom was in exile at Cucusus (A.D. 404-407). In it the exiled Patriarch testifies that "he can never forget the love of Theodore, so genuine and warm, so sincere and guileless, a love maintained from early years," and thanks him for the efforts that he had made to obtain his release, and ends his correspondence with the memorable sentence: "Exile as I am I reap no ordinary consolation from having such a treasure, such a mine of wealth within my heart as the love of so vigilant and noble a soul." As the late Dr. Swete points out, higher testimony could not have been borne, or by a more competent judge.

Death did not put a stop to the fame of Theodore. It is recorded in Tillemont that Meletius, Theodore's successor to the see of Mopsuestia, asserted that he would have endangered his own life if he had uttered words detrimental to his predecessor. Even Cyril of Alexandria whose views on the Incarnation were not in harmony with those of Theodore was obliged to avow that in the Churches of the East one often heard the cry: "We believe as Theodore believed; long live the faith of Theodore!" The same Cyril of Alexandria informs us that when a party of bishops was found ready to condemn him, the answer of the bishops of Syria to them was: "We had rather be burnt than condemn Theodore." Leontius Byzantinus informs us also that Cyril of Alexandria advised against the condemnation of Theodore because all the bishops of the Eastern Church considered

¹ Ad Theodorum lapsum in Montfaucon's edition (Venice, 1734), p. 36 sq., and in Migne's Pat. Gr., xlvii. 310 sq. The late Dr. H. B. Swete in referring to this passage in Dict. of Christian Biography, p. 935, quotes also the sentence: "he was full withal of light-hearted joy as having found the service of Christ to be perfect freedom." I do not believe that in the context this sentence is meant to apply to Theodore. Chrysostom is here making a general statement that has no direct bearing on any particular person.

² Pat. Gr., lii. 668-669.

³ Dictionary of Christ. Biography, iv. 936. I am indebted for the above references to this article which is permeated with sound scholarship.

⁴ Mémoires, xii. 442. ⁵ Pat. Gr., lxxvii. 340. ⁶ Ibid., 343-346.

him an eminent Doctor, and if he were condemned there would be serious disturbance in that Church.¹ The famous Church historian, Theodoret, was pleased to call him "Doctor of the Universal Church." This title is also ascribed to him by a much later Greek author, Nicephorus Callistus, who calls him "Doctor of all the Churches."

There is no need to emphasise the fact that Theodore's memory and especially his writings have always been considered as the most esteemed treasures of the East Syrian Church. They were gradually translated after his death; and their authority among the innumerable adherents of the Eastern Church, which for a long time stretched from the eastern Mediterranean shores to Manchuria and from the Caspian Sea to the Indian Ocean, was only one degree below that of Paul. With them he was the "interpreter" par excellence. The only discordant note seems to have been struck towards the end of the sixth century by individual teachers of no great importance in the councils of the Church, but the Synod held in A.D. 596 by the Patriarch Sabrisho' rose vehemently against them: "We reject and anathematize all those who do not adhere to the commentaries, the traditions and the teaching of the eminent Doctor, the blessed Theodore the interpreter; and who endeavour to introduce new and foreign doctrines saturated with errors and blasphemies, which are in contradiction to the true and exact teaching of this saint and of all the orthodox Doctors, heads of the schools, who have followed in his steps, corroborated his doctrine and taught the true faith of the incorruptible orthodoxy in our eastern regions." 4

In the Synod of Gregory I, held in A.D. 605, all the eastern archbishops and bishops bound themselves to abide by the teaching of Theodore: "We all assembled in this Synod have decided that each of us should receive and accept all the commentaries and works written by the blessed Theodore the interpreter, bishop of Mopsuestia, a man by the grace of God set over the treasures of the two Testaments: the Old and the New, and who like a river of abundant floods watered and nurtured the children of the Church in his lifetime and after his death with the true meaning of the sacred Books in which he was instructed by the Holy Spirit. . . . No one, who in these days wishes to perform the office of teaching in the Church, is allowed to deviate

¹ Pat. Gr., lxxxvi. 1237.

² Eccl. Hist., v. 39.

³ Pat. Gr., cxlvi. 1156.

⁴ Synodicon Orientale, p. 459.

from the works of this eminent and divine man. . . . All our venerable Fathers who have handed down this true faith to us, in their teaching, from his day to our own, have studied his writings and adhered to his statements." 1

I will also refer to two of the earliest East Syrian historians: "He (Theodore) did not astonish the world in his lifetime only, but also astonished every one with his books after his death. Who is able to narrate the good works of this sea of wisdom, or who is in a position to describe the prodigies which the Spirit worked in him! When other bishops came near him, they considered themselves as mere pupils; and philosophers, subtle in reasoning, were before him as students. Every knotty and difficult problem stopped with him and never went beyond him, and he explained it before inquirers and made it as clear as the light of the sun."

"At that time shone in all branches of knowledge the truly divine man St. Theodore the interpreter, who was the first to explain philosophically and rationally the economy of the divine mysteries of the birth and the passion of our Lord."

In the West the only writer who before the fifth Council dared to speak openly against Theodore was Marius Mercator, who died about 450. As early as the year 431 he accused him of being the real author of Pelagianism: "Quaestio contra Catholicam fidem apud nonnullos Syrorum et praecipue in Cilicia a Theodoro quondam episcopo oppidi Mopsuesteni jamdudum mota. . . ." This hostile note is also clearly found in his Latin translations of some of Theodore's treatises, in which he denounced him as the master of Nestorius and Nestorianism: ". . . Pravum ejus de dispensatione Dominica, et a fide Catholica alienum, ac satis extorrem sensum, quo Nestorium Constantinopolitanae urbis quondam episcopum secum male decepit. . . ." 6

An anti-Theodorian party, however, was steadily gaining ground in Egypt where Cyril of Alexandria held sway. Towards the middle of the sixth century the Alexandrian Doctors, followers of Cyril, counted many adherents in the Metropolis, who were powerful enough

¹ Synodicon Orientale, p. 210 (of the text).

² Lit. "the hidden sign."

³ Barḥadhbeshabba 'Ărabāya edited by Nau in Pat. Orient., ix. 503-504.

⁴ Meshihazekha in my Sources Syriagues, i. 141. ⁵ Pat. Lat., xlviii. 110.

⁶ Ibid., 1042-1043.

to influence the Emperor Justinian and induce him to summon a Council and condemn Theodore.

Given free rein the outbursts of the Cyrillian Bishops of the Council knew no bounds. Expressions such as "impious," "blasphemous," "heretical" were continuously hurled against a man dead one hundred and twenty-five years previously. The following phrases reveal the spirit which permeated the Fathers of the fifth Council:

Isti sunt thesauri impietatis Theodori. Sceleratum symbolum impii Theodori....¹ Et postquam lectae sunt blasphemiae Theodori Mopsuesteni et impium ejus symbolum....² Et post acclamationes sancta synodus dixit: Multitudo lectarum blasphemiarum, quas contra magnum Deum et Salvatorem nostrum Jesum Christum, imo magis contra suam animam Theodorus Mopsuestenus evomuit, justam ejus facit condemnationem.³

The condemnation of a dead man gave satisfaction to his adversaries in the Cyrillian camp, but rent asunder the Catholic Church of the time and caused a deep wound in the spiritual body of the faithful. The evil effects of that wound are to some extent felt even in our days, in which the theological admirers of Theodore are, more than one thousand and five hundred years after his death, still counted in thousands.

The condemnation of the works of the great Antiochian theologian decreased their influence on Western thought, and the MSS. containing them were either burnt or underwent a gradual process of slow disappearance from the shelves of ecclesiastical libraries. Fortunately, however, his works were translated shortly after his death by his admirers in the East, and the Catalogue of 'Abdisho' registers almost all of them. When 'Abdisho' wrote his Catalogue in about A.D. 1298 all the works of Theodore were found in the churches and monasteries of his day, and probably also in his own library at Nisibin. The numerous persecutions inflicted since that date on the eastern Christians by Mongols, Turks and Kurds have, however, resulted in their complete disappearance even in East Syrian lands, and the only complete treatises known to have survived are: (a) his commentary on the Cospel of John which was edited in 1897, accord-

¹ Mansi, Sacrorum Conciliorum nova et ampl. collectio, ix. p. 227. ² Mansi, ibid., p. 229. ³ Mansi, ibid., pp. 229-230.

⁴ Assemani, Bib. Orient., iii. 30-35.

ing to a MS. of our Lady near Alkosh, by J. B. Chabot who, however, did not venture to give any translation of it; (b) his short controversial treatise against the Macedonians which was edited and translated in 1913 by F. Nau, from a recently acquired MS. of the British Museum.

(ii) The Present Work.

The work of which I give an edition and translation in the following pages is in form of catechetical lectures, and is the one called "The Book on Faith" by 'Abdīsho' in his Catalogue, while the Chronicle of Seert calls it more accurately "The interpretation of the faith of the three hundred and eighteen, i.e., of the Council of Nicea. In a letter of the Pope Pelagius the work is referred to as "De interpretatione symboli trecentorum decem et octo Patrum," and the Acts of the fifth Council mention it also once under the same title: "De interpretatione symboli trecentorum decem et octo sanctorum Patrum." Nicephorus Theotokes has doubtless this work in mind when he writes: ἐρμηνεία εἰς τὸ Νικαία σύμβολον, 'An explanation of the Nicene Profession of faith."

From the extracts that I give below it will be seen that the work is more frequently referred to under the title "Liber ad baptizandos." The Acts of the fifth Council quote it once under the title "Interpretatio symboli trecentorum decem et octo sanctorum Patrum" and eight times under the title of "Liber ad baptizandos." Facundus also quotes it under the slightly modified title of "Liber ad baptizatos."

This "Liber ad baptizandos" is divided into two distinct parts which embrace all the Christian doctrine which the Catechumens had to learn before their baptism. The first part deals with the explanation of the Nicene Creed, as above, and the second part, which constitutes a book by itself, contains a commentary on the Lord's Prayer, on the sacrament of baptism in general, and the Greek liturgy used in his day.

³ In Pat. Orient., v. 290.

⁴ Mansi, Sac. Conc. Nov. et amp. collectio, ix. 443.

⁵ Mansi, *ibid.*, ix. 216.

⁶ Seira, i. p. 18 (Leipzig, 1772) Which is the source of Theotokes, who died in A.D. 1800, for this statement?

⁷ Mansi, ix. 216. S Migne's Pat. Lat., lxvii. 747.

I will give now the quotations from the present work found in the Acts of the fifth Council, in the synodical letter of the Pope Pelagius, in the works of Facundus and in those of Marius Mercator.

10

From the Acts of the fifth Council.1

(a)

Ejusdem de interpretatione symboli trecentorum decem et octo sanctorum patrum:

"Sed Christum quidem secundum carnem et assumptam servi formam, eum autem qui eam assumpsit, super omnia nominans Deum, intulit tamen hoc secundum conjunctionem nominum naturarum, manifestam et divisionem faciat. Nemo igitur neque eum qui secundum carnem ex Judaeis est, dicat Deum qui est super omnia, secundum carnem ex Judaeis." (Mansi, ix. 216.)

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(From Chapter VI, p. 64.)

(b)

Ejusdem Theodori ex libro ad baptizandos:

"Quando enim dicit, 'De Filio suo, qui factus est ex semine David secundum carnem' (Rom. 1), certum quidem quod filium hic eum qui ex semine David factus est secundum carnem, non Deum dicit Verbum, sed assumptam servi formam. Nec enim Deus secundum carnem, nec Deus ex semine factus est David, sed sumptus pro nobis homo, quem filium beatus Apostolus manifeste vocat." (Mansi, ix. 217.)

¹ The Greek text of these Acts is lost, but we have a Latin version of them. *Cf.* Hefele's *Histoire des Conciles* (translation of Leclercq), iii. 72.

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(From Chapter VIII, p. 91.)

(c)

Ejusdem Theodori ex eodem libro:

"Deinde ostendens cujus gratia passus est, diminutionem infert, Quatenus circa Deum pro omnibus gustaret mortem' (Heb. 2): quia, divina natura ita volente, separata illa, ipse per se pro omnium utilitate gustavit mortem; et ostendens quod deitas separata quidem erat ab illo qui passus est secundum mortis experimentum, quia nec possibile erat illam mortis experimentum accipere, non tamen illi qui passus est, abfuerat secundum diligentiam." (Mansi, ix. 217.)

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(From Chapter VIII, pp. 86-87.)

(d)

Ejusdem ex libro ad baptizandos:

"Permanens autem, donec secundum suam creaturam et virtutem solvens mortis dolores, liberavit eum ineffabilibus illis vinculis, et de mortuis resuscitans, transtulit quidem in immortalem vitam; incorruptum autem et immortalem efficiens, in caelum duxit." (Mansi, ix. 218.)

(From Chapter V, p. 53.)

(e)

Et post alia:

"Christum justificatum et immaculatum factum virtute Sancti Spiritus, sicut beatus Paulus modo quidem dicit, 'Quod justificatus est in spiritu (1 Tim. 3): modo vero.' Qui per Spiritum aeternum, immaculatum se obtulit Deo (Heb. 9), mori quidem facit secundum legem hominum, utpote autem impeccabilem virtute Sancti Spiritus factum, resuscitavit de mortuis, et ad vitam constituit meliorem: immutabilem quidem animae cogitationibus, incorruptum autem et indissolutum et carne faciens." (Mansi, ix. 218.)

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(From Chapter V, p. 61.)

(f)

Et post alia:

"'Deo autem gratias, qui nobis dedit victoriam per Dominum nostrum Jesum Christum' (1 Cor. 15); istorum causam fuisse nobis dicens Deum, qui contra omnes adversarios nobis dedit victoriam, sive mortis, sive peccati, sive cujuscumque hinc nascendi mali; qui Dominum nostrum Jesum Christum pro nobis hominem sumens, et ipsum

per resurrectionem de mortuis ad meliorem transtulit finem, et in dextera sua sedere fecit et nobis ad eum donavit communionem." (Mansi, ix. 218.)

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(From Chapter V, p. 61.)

29

From the letter of the Pope Pelagius.

Ejusdem de interpretatione Symboli trecentorum et octo Patrum:

"Sed Christum quidem secundum assumptam servi formam, eum autem qui eam assumpsit, super omnia nominatus Deum; intulit tamen hoc secundum conjunctionem, ut per significationem nominum, naturarum manifestam divisionem faciat. Nemo igitur, neque eum qui secundum carnem ex Judaeis est, dicet Deum: nec iterum Deum qui est super omnia, secundum carnem ex Judaeis." (Mansi, ix. 443.)

This quotation is found with some changes in the Acts of the fifth Council and the Syriac of it is given above under (a).

30

From the works of Facundus bishop of Hermiana.

Nam sic aperte in libro ad baptizatos locutus est:

"Neque enim si duas naturas dicamus, necessitas nos ulla constringit aut duos dicere filios, aut duos dominos, aut duos Christos: quoniam hoc putare extremae est amentiae." (Migne's Pat. Lat. lxvii. 747.)

(From Chapter VIII, p. 90.)

4°

FROM THE WORKS OF MARIUS MERCATOR.

"Nec enim, inquit, si duas dicimus in Christo naturas necessario fiet ut duos filios duos dominos asseramus, quia hoc arbitrari extremae probatur dementiae. Omnia enim quaecumque secundum aliquid duo sunt, et secundum aliquid unum, non interimunt per unitatem utriusque divisionem: Ego enim et Pater unum sumus (Joan. x. 30). Sed non quia unum, neganda est utriusque proprietas. Et alibi de viro et uxore pronuntians ait: Jam non sunt duo, sed una caro (Matt. xix. 6). Sed non quia una caro vir et uxor, jam non sunt duo; manent enim duo, juxta quod duo sunt; et unum juxta quod unum. Secundum hunc modum, et hic duo sunt natura sed unum conjunctione: duo natura quia naturarum (multa) diversitas; sed unum conjunctione, quia indivisam venerationem quod susceptum est, cum suscipiente sortitur, velut templum ejus individuum perseverans.

"Omnia enim quaecumque duo dicuntur, tunc duorum continent usum, quando alterum alteri indifferens creditur, juxta quod duorum vocabulum connumerationemque sortitur: verbi gratia, quatuor bestias divina scriptura commemorat (Dan. vii.): ursum, pardum, leonem et aliam quae has immanitate praecellat, et ideo sunt quatuor, quod unaquaeque bestia nihil minus juxta substantiam reliquis bestiis comprobatur existere: Duorum, inquit, hominum testimonium verum est (Joan. viii. 17), quia hoc uterque natura quod alter est. illud: Nemo potest duobis dominis servire (Matt. vi. 24), quia praebentis servitium tanquam domino, nihil minus uterque est dominus; ita et hic, si uterque secundum substantiam esset filius et dominus, possent aliquo modo duo filii et domini nuncupari, secundum numerum personarum. Quoniam vero hic quidem secundum substantiam filius existit et dominus, hic autem secundum essentiam nec filius nec dominus approbatur; conjunctione vero quae illi facta cum illo est iisdem participasse cognoscitur, idcirco unum filium et dominum dicimus. Principaliter quidem intelligentes eum filium et dominum, qui secundum substantiam utrumque vere esse creditur et probatur; complectentes autem cogitatione et illum qui inseparabiliter ei conjungitur, et per ineffabilem cum eo copulam filii et domini particeps aestimatur.

"Itaque, sicubi filium hunc, qui sumptus est, divina scriptura commemorat, relatione suscipientis, juxta unitatem, dicimus eum filium nuncupari; cum enim dicit: De Filio suo, qui factus est ei ex semine David secundum carnem (Rom. i. 3) non Deum Verbum dicit sed formam servi susceptam; non enim Deus est secundum carnem, nec Deus ex semine David factus est, quem filium beatus Paulus evidenter appellat. Intelligimus autem eum Filium, non quod per se dicatur Filius, sed quod illa conjunctione quam habet cum eo qui vere est Filius taliter nuncupetur." (Migne's Pat. Lat., xlviii. 1056-1059.)

وطمع با بدائے محملات اللہ المعالم منامد کے محمدہ المعالم باز محمدہ المعالم باز محمدہ المعالم بازے محمدہ بازے محمدہ المعالم بازے محمدہ بازے

From the above quotations we may infer that the official Latin translator of the Acts of the fifth Council was not always a good trans-Extenuating circumstances may be pleaded in his favour from the fact that he was dealing with stray quotations and isolated extracts culled from their context without any regard to the sequence of events, but when every allowance is made under this head there still remain some imperfections in his work. Let us take as examples two sentences from the first and the fourth quotations as given above. In the first quotation Theodore says: "Nobody believes that he who is from the Jews according to the flesh is God by nature, nor that God who is above all is from the lews by nature." This simple and clear sentence has received the complicated and inaccurate rendering: Nemo igitur neque eum qui secundum carnem ex Judaeis est, dicat Deum qui est super omnia, secundum carnem ex Judaeis. The sentence is somewhat better translated in the Synodical letter of the Pope Pelagius as follows: Nemo igitur, neque eum qui secundum carnem ex Judaeis est, dicat Deum: nec iterum Deum qui est super omnia, secundum carnem ex Judaeis.

In the second quotation the translator of the Council does not seem to have understood the meaning of some words in Theodore's sentence. Theodore says: "But He (God) remained with him (Christ) until He by (His) help assisted him to loose the pains of death.² And He delivered his soul from bonds which were indissoluble; and raised him from the dead and transferred him to immortal life, and made him immortal and incorruptible, and caused him to go up to heaven where he is now sitting at the right hand of God." The Latin translation of this sentence is given as follows: Permanens autem, donec secundum suam creaturam et virtutem solvens mortis dolores, liberavit eum ineffabilibus illis vinculis etc. The Latin translator seems here to have misread a possible Greek word ἄρρηκτος unbroken as ἄρρητος unspeakable, ineffable.

So far as Marius Mercator is concerned, we may point out that he seems to have deliberately omitted to translate two sentences of Theodore. The first sentence is: "And the separation of natures does not preclude their being one"

Joseph J. Lange J. Lange

¹ Cf. Ephes. iv. 6. ² Cf. Acts ii. 24. Lit. "he loosed."

The second sentence reads: "It is known that here he (Paul) calls "Son" the one made of the seed of David in the flesh."

سبحا بهزها حزا لحمة بمح رزها بحسل بمس حجهز مما عزا.

Mercator deliberately omits also to translate the adjective "close" when Theodore uses it to express the "close union" between God the Word and man. The Syriac expression used in this connection is ILLAL Jacas²

We may incidentally remark that the technical terms used in the mystery of the Incarnation were so imperfectly fixed even in the time of Marius Mercator that he translates the word nature, the Syriac which doubtless renders the Greek $\phi \dot{\nu} \sigma \iota s$, by the Latin substantia. This last word generally renders the Greek $\dot{\nu} \pi \dot{\rho} \sigma \tau a \sigma \iota s$ and the Syriac and hardly ever stands for the word "nature."

It should here be stated that some quotations from the present work of Theodore may be seen in East-Syrian literature, especially in a MS. recently added to my collection through the good offices of Mr. W. G. Greenslade.

(iii) Theodore's Doctrine.

We do not intend to give here a synopsis of the Christological doctrine of Theodore, which gave rise to such bitter controversies among Christian theologians who came after him, and which divided the followers of Christ into so many distinct and hostile groups. We assume that the readers of the present work are well acquainted with the Trinitarian and Christological dogmas with which it deals, and we leave to them the task of understanding and assimilating Theodore in his own words. It will be sufficient to state that in arguing against some early Christian thinkers who had unduly emphasised the divine side of Christ to the detriment of His humanity, he laid great stress on the fact that the man Jesus was a true man, endowed with all human faculties including a true human soul, and that the second person of the Trinity, or God the Word, Son of God the Father,

¹ Rom. i. 3.

² Theodore uses also in this connection the expression [lasland]

11. perfect union (chap. vi.).

was to be distinguished from the human son of Mary, born of the seed of David although through the very close and intimate union existing between them, they were not two Sons but one Son. The man Iesus was, so to speak, only figuratively and honorifically the Son of God, while the true and natural Son of God was and is the Word-God who assumed the form of the man lesus. The close union between them was, as it were, not physical but moral and spiritual, manifesting itself in one visible individual, or rather personage, who formed the one πρόσωπον or outward appearance of Christ. where, however, do we find in Theodore the idea of two persons (ὑπόστασις) in Christ. Such an idea had its full development in the time that followed the Council of Ephesus. Theodore never goes beyond the idea of two natures and one $\pi\rho\delta\sigma\omega\pi\sigma\nu$. writes in the third chapter: "From the fact also that they (the Fathers of the Council of Nicea) referred both words to the one person (= prosopon) of the Son they showed us the close union between the two natures": oisol jes jes jes jes jes jes jes

لمتاسم اورده کے مصمول سلاملا بازسوں متعلل

As the present work is a commentary on the Nicene creed and consequently covers the whole field of Christian religion, the readers will find in it many other interesting points besides Trinity and Incarnation. These last two points, however, are treated with much more detail than the others.

As a commentator Theodore has been criticised by no less an authority than Harnack ² as too prosaic and monotonous. This stylistic defect is noticeable in the present work which is in some places marred by many verbal antitheses and repetitions arising from his desire to stress his point for his readers or rather hearers.

(iv) The Manuscript.

The MS. containing the present work of Theodore is found in my collection of MSS. and is therein numbered Mingana Syr. 561.³ As the MS. is not throughout in a good state of preservation and is in

¹ The doctrine that "natura humana Christi immediate terminatur per hypostasim Verbi" is later than Theodore's time.

² E.B., 11th edition, xxvi. 767.

³ For a description of the MS. see pp. 1041-1044 of the Catalogue of the Syriac and Garshūni MSS. of my collection.

many places wormed and damaged by damp, it was not found desirable to reproduce it in facsimile. For this reason I have had to copy all its text and edit it in the ordinary Syriac type instead of following the usual practice in my *Woodbrooke Studies* of giving facsimiles in case of unique texts.

TRANSLATION.

By the power of our Lord Jesus Christ we begin to write the exposition of the faith of the three hundred and eighteen (Fathers), composed by Mar Theodore the interpreter.

CHAPTER I.

What discourse is worthy of, and what mind is equal to, the greatness of the subjects placed before us? Or which is the tongue that is able to teach these mysteries? It is indeed difficult for our tongues to speak with accuracy even of the created natures, because they also are created with great wisdom by the Maker. As for those which are higher than our nature—because such are those of which we intend to speak—how much are they not higher than all the minds of men? They truly transcend our words! The blessed Paul bears witness concerning them in saying: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

It is with these wonderful things that our discourse wishes to deal, and it is to the delight of these mysteries that we have been invited, because the time of the great festival of the holy Passover leads us to teach them. If God had wished those heavenly gifts not to be known to us, it is evident that we should not have been able to discourse on them, because how could a man have spoken of unknown things? Since, however, He wished from the first and before the foundations of the world to make manifest the wisdom that was in Him³ through the Economy of our Lord Jesus Christ, He revealed to us these hidden mysteries and the greatness of these gifts, and He granted their knowledge to men through the Holy Spirit. It is indeed written that God revealed to us by His Spirit and showed us the sublime and ineffable mysteries which are performed by the power of the Holy Spirit so that through them we might proceed in a congruous way, by degrees and by

¹ Of the Council of Nicea. ² 1 Cor. ii. 9. ³ Cf. Eph. i. 8-9; Col. i. 26; iv. 3-4, etc.

faith, to these future gifts. This is the reason why we desired to discourse with confidence, according to the grace of God vouchsafed to us, on these unspeakable things which are higher than ourselves. It is this time of this festival that has led us to speak with those who wish [to participate in] these awe-inspiring mysteries.

Now is the time for me to say: "Sing unto the Lord a new song for He has done marvellous things." Indeed a new song is required for new things, as we are dealing with the New Testament which God established for the human race through the Economy of our Lord Jesus Christ, when He abolished all old things and showed new things in their place. Every man who is in Christ is a new creature; old things are passed away and all things are become new. Death and corruption have ceased, passions and mutability have passed away, and the life of the new creature has been made manifest, a life which we hope to reach after our resurrection from the dead. At the resurrection from the dead He will make us new instead of old, and incorruptible and immortal instead of corruptible and mortal.

He gave us this new covenant which is fit for those who are renewed; and because of this covenant we receive the knowledge of these mysteries so that we should put off the old man and put on the new man who is renewed after the image of Him who created him, where there is neither Jew nor Greek, bond nor free, but Christ is all and in all.⁵ This will take place in reality in the next world when we shall have become immortal and incorruptible, when we shall only contemplate Christ of whose Kingdom we shall partake, when the incident of being Jew or Greek, bond or free, shall be taken from us, and when all the ways of the image of this world shall have completely disappeared. Indeed what incidence of being Jew or Greek, bond or free, can remain with those who are in an immortal and incorruptible nature after the image of Christ, according to the testimony of the blessed Paul?

Because it was necessary that the faith in the truth of the future gifts should remain in us so that we should not throw doubts on them on account of their greatness—since we see them very much alien to our nature and above it—these awe-inspiring mysteries were confided

¹ 1 Cor. ii. 11-13.

² Ps. xcviii. 1. (Peshitta has "a marvellous thing.")
³ 2 Cor. v. 17. ⁴ Lit. from. ⁵ Col. iii. 10-11.

to us in order that through them as through symbols we might gradually approach our future hope, and in order to obtain a faith without doubts in these gifts, while cultivating a conduct that is in harmony with the new world and arranging our work in this world as much as possible in conformity with the following sentences: "Our conversation is in heaven," and: "our building is of God," and "we have a house in heaven not made with hands."

While still on the earth we have been inscribed in that awe-inspiring glory of the future world through these mysteries, but we (ought to) live as much as possible a heavenly life in spurning visible things and aspiring after future things. Those who are about to partake now of these awe-inspiring mysteries are inspired to do so by the grace of God. They do not do this in order to partake of small and ordinary gifts, but to be transformed completely into new men and to possess different virtues which they will receive by the gift of the grace of God: being mortal they will become immortal, being corruptible they will become incorruptible, being passible they will become impassible, being changeable they will become unchangeable, being bond they will become free, being enemies they will become friends, being strangers they will become sons. They will no more be considered a part of Adam but of Christ; they will call as their head not Adam but Christ, who has renewed them; they will not cultivate a ground that will bring forth thorns and thistles to them,5 but they will dwell in a heaven which is remote and immune from all sorrow and sighing: nor will death rule over them but they will become themselves rulers in a new life where they will be not slaves of sin but warriors of righteousness, not servants of Satan but intimate friends of Christ for all time.

Adam, the father of mankind, received the abode of Paradise from which he was driven out through his disobedience and sin, and we, who became the heirs of his nature and his punishment, ascend to heaven by faith in Christ through our participation in these mysteries, as He said: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of Heaven." The man, however, who receives this spiritual birth is immediately inscribed in heaven and

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<sup>1</sup> Phil. iii. 20.

<sup>2</sup> 2 Cor. v. 1.

<sup>3</sup> Ibid. Cf. Heb. ix. 11, 24.

<sup>5</sup> Cf. Gen. iii. 18 etc.

<sup>6</sup> Cf. ls. xxxv. 10.

<sup>7</sup> John iii. 5.
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becomes the heir and partaker of those future gifts, as the blessed Paul said, because those who believed in Christ are in expectation of making their abode in heaven after the resurrection from the dead. Indeed we hope to go to heaven where the first man, Christ, went on our behalf. Through these mysteries we are truly inscribed in that abode.

We are in need of great care and immense diligence in order not to fall away from this great promise and suffer the fate of Adam who was driven out of Paradise. This is the reason why we partake in a wonderful way of these awe-inspiring mysteries with a true faith which has no doubt, and we ought not to forget this faith but to keep what we have received with great care. When we have received these heavenly gifts in a perfect manner so that we may delight in them, and when we have become their heirs in our actions, it is impossible that we should fall away from them. As long as we are on the earth, however, because we only receive them by hope through our participation in these mysteries, it is possible to fall away from them, as we have a changeable nature. We ought, therefore, to have great care and anxiety concerning them and to endeavour truly to possess the hope of the future in our souls.

Now which is the faith and which are the promises through which we have our part in mysteries in the hope of these heavenly gifts in which we will delight? These are found in the profession of faith which we make before Christ our Lord at the time of our baptism. If it were possible to comprehend their power by hearing only, our words would have been useless, because their mere recitation would have made them understood by those who heard them. Since, however, there is much power hidden in them—as our holy Fathers confided to us from the gift of God an ineffable treasure condensed in words which are easy to learn and to remember-it is necessary to teach those who are about to receive these mysteries and to show them the sense and the meaning that are hidden in them. When they have learnt the greatness of the gift to which they wish to make their approach, and have understood the meaning of their religion and their promises for the sake of which they receive such a great gift, they will keep with diligence in their souls the faith which has been handed down to them.

¹ Cf. Rom. viii. 17; Gal. iii. 29; iv. 7; Tit. iii. 7.

Lit. our first. Or: religion, confession.

The principle of your faith and promise which is to be carefully kept in these mysteries is: I believe in one God, Father Almighty, Creator of all things visible and invisible. By the grace of our Lord we will explain these words one after another, because it is good that you should know the power of all of them. Let us, therefore, rightly begin from where you also began in your profession of faith:

I believe in one God, Father Almighty. This is the foundation of the religion of the fear of God, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This is the truth of the true teaching of the faith. Because the question of religion lies in the belief in things that are invisible and indescribable, it is in need of faith, which causes mind to see a thing that is invisible. The things that are visible we see them with our eyes, while the things that are invisible are only seen by faith, as "faith is the substance of things hoped for and the evidence of things not seen." 3

This faith brings in substance to the mind the things that are not yet existent in reality. We accept by faith as true the resurrection from the dead to heaven and all the future existence, which is not yet in existence. Faith causes the soul to see and understand the things that are invisible and indescribable. We are enabled by faith to be worthy of seeing the nature of God "who is the sole invisible and incorruptible, who dwelleth in the bright light which has no equal, and whom no man hath seen nor can see."

We are able to see the visible thing with material eyes, if these are sound and able to see, and if there is nothing to hinder them from seeing properly; but if they are affected by injury, all things that were visible become invisible, although in reality visible. In this same way we all see with accuracy the invisible and the indescribable things, which the question of religion has taught us, if our faith is sound, but they are not seen by those whose faith is not sound. The question of religion consists in two things: confession concerning God and concerning all the various and numerous things that were and will be made by Him, and both of these are in need of faith as is shown by the blessed Paul: "He that cometh to the religion of God must believe that He is" and that the "worlds were framed by His

³ Or: godliness. Does it possibly render the Greek θεοσέβεια?
³ Rom. x. 10.
³ Heb. xi. 1.
⁴ 1 Tim. vi. 16.
⁵ Heb. xi. 6.

Word so that things which are seen were not made of things which do appear." 1

In these he shows first that even confession concerning God cannot consist in anything but the thought of religion 2 through faith alone; secondly, that we are unable to understand and confess the things that were made by Him if we do not receive their knowledge by faith. Faith perfects those who accept it thoroughly in the truth of religion while those who become remote from it sink in error completely.

Paul called the Church of God "the pillar and ground of the truth," because it is sound in faith and well established in the teaching of religion. As to those who are outside the faith: pagans, Jews, and heretics, because they are devoid of faith, they greatly stray from the truth. Indeed because the pagans had no faith they were unable to understand how God was able to create and to make everything from nothing and establish it in substance, and in their error they gave fancifully to God a consort to whom He had given a seat with Him from eternity; and they strayed from the truth into various other insipid stories. As to Jews they recoiled from the name of a son, and because of their lack of faith they did not understand the one who is a true Son.

In this way all the heretics who are outside the Church and who have ascribed the name of Christ with untruth to themselves, because they have no faith, have erred and strayed from the truth. In order not to mention to your hearing all the heresies, it will be sufficient to refer to Arius and Eunomius and all those who subscribe to their opinion, and note how they were affected with the disease of the Jews; and because of their lack of faith they did not understand nor did they accept that the Son is of Divine nature, and that everything that is said of the nature of the Father is said also of that of the Son, while the nature of the Father in no way suffers from the fact that it has a true Son who in His nature is a true mirror of itself.⁴

These few things have been said out of many in order to rebuke

¹ Heb. xi. 3.

² The word that I translate by "religion" literally means "fear of God," and it is possibly the Greek word used by Paul ($\theta\epsilon\sigma\sigma\epsilon\beta\epsilon\iota\omega$) which the English Bible renders by "godliness."

¹ Tim. iii. 15. Lit. "who fully shows His Father in it."

those who have strayed from the truth, and to show that they have strayed because of their lack of faith. Indeed, the error of men who have gone astray because of their lack of faith is great and possesses many ramifications, and as error increases in proportion to its remoteness from faith, so also knowledge increases in proportion to its nearness to faith. It is by faith that we know that God is, that He is the creator of everything and that He created everything from nothing. It is by it that we understand that those who have passed away and perished will come back again to life and existence, when the Creator wishes. It is by faith that we have known that the Father has a Son born of His nature and God like Himself. It is by faith that we have accepted that the Holy Spirit is of the same nature as God the Father and that He is always with the Father and the Son. It is by faith that we have no doubt nor suspicion concerning the preaching of the Economy of Christ which took place in the world.

It is, therefore, with justice that our blessed Fathers placed faith like a foundation in the forefront of our teaching and of the mystery of our covenant, and it is with right that they intimated to us to begin from there and say: I believe in one God, Father Almighty. We must not be astonished that our blessed Fathers included and handed down to us all the teaching of religion in a few words. They thought that a long discourse would better fit other times and other persons. As to you who for a long time have been weaned from the world, and have come nigh unto religion with a good will. and have made yourselves ready to receive the Divine mysteries with a clean conscience at a time full of fear, condensed words are more useful, as their fewness renders them more easy to keep in your memory when you wish to remember the faith which you professed and the promises which you made on account of these mysteries. It is right, however, that a detailed teaching of them should be added to you so that you should understand them more accurately, and beware in your souls of all the words of the enemies of religion when you stand fast by this Divine teaching which is confided to you. I believe in one God, Father Almighty. See how our blessed Fathers, with the first word of the true profession of faith in one God the Father, removed us with care from the error of polytheism and from the fallacy of Judaism which puts in practice to-day all the teaching of the Old Testament in its entirety.

The words of the New Testament concerning Christ were found in the prophets of the Old Testament; they were indeed found in the prophets as a symbol and a sign whereby the Jews expected Christ to appear to them as a man, but none of them was aware of the divinity of the Only Begotten Son-the Word-God. (Our blessed Fathers) gave us a perfect doctrine which separates from paganism those who become initiated to religion, and which removes completely from the error of polytheism those who obey its commandments, while teaching that the natures of the Godhead are not many and separate, but that God is in one, single and eternal nature which is the cause of everything; that such a one is God, and outside Him there is no other God; that God is a being who is eternal and the cause of everything; that a being who is not like this is not God by nature; that a being who is eternal is the cause of everything; that a being who is not eternal and the cause of everything, is not God but the work of God, who alone is capable of creating everything from nothing.

He said: "The Lord Thy God is one Lord" in order that we might learn that there is one nature in the Godhead to which is due the name of Lord and God. He also said: "the gods that have not made the heavens and the earth shall perish from the earth and from under the heavens" 2 in order that we might understand that he who is not the cause of everything is not God. The one who is the cause of everything is God alone. He said to Moses, "I am the cause of everything," 3 in order that we might learn that He is truly the one who was from eternity and is always, and that He is God. He who does not possess this attribute and is not eternal, is not truly existent by Himself, but is made and has actually been made when he was not existent, at the time at which the one who is from eternity, that is to sav God, wished to make him.

He also said: "I am the first and the last God and there was no other god before me and there shall be no other god after me," in order that we might understand that He is the God who was first and from eternity and that it is impossible that another God that is created should exist. Divine nature cannot indeed fall within the notion of creation.6

Deut. vi. 4; Mark xii. 29, etc.

³ Cf. also Deut. xxxii. 39.

⁵ Lit. high above creation.

² Jer. x. 11. ⁴ Is. xliv. 6, etc.

All these words teach us the doctrine of religion and expel the error of paganism. Among pagans gods are many and of different kinds: some of them are young, and some others old; some of them can do this, and some others that; some of them perish, and some others will continue their existence; and they are of different natures. That we ought to reject all these the Old Testament taught us in the prophets, who spoke through the Holy Spirit to the effect that all the gods of the Gentiles are false and are not gods because God is one, who is from eternity and is the cause of everything, as He said: "There shall be no strange god in thee," that is to say a new god, and, "neither shalt thou worship a strange god" because everything that is new is not God, and "they are new gods that came newly up." "

Divine nature is one and eternal. It was in no need to be made by another, because it is the cause of everything. This is the reason why He is God alone, and anything that is made cannot by nature be God, as it is made by another. All the created things rightly attribute their existence to their Creator who is God, to whom they owe their being, and for this they are under an obligation of gratitude to Him who by His own good will and power vouchsafed to them to be what they are.

Our blessed Fathers succinctly included all this great teaching in the sentence: I believe in one God. Let us, therefore, accept the belief in one God according to the preaching of the prophets and the teaching of our Fathers. Divine nature is truly one, and it exists from eternity and is the cause of everything; this is not as the pagans erroneously state that there are many gods of different kinds.

It is necessary that we should offer you an oral teaching about everything, little by little, in order that you may be able to remember the things that are spoken to you, as these are indispensable to those who adhere to what has preceded. By the help of the grace of God we will keep our promise to you in other days, and now let the words that have been spoken suffice, and let us glorify the Father, the Son and the Holy Spirit, now, always and for ever and ever.

Here ends the first chapter.

¹ Ps. lxxxi. 9. ² Ihid. ³ Deut. xxxii. 17.

CHAPTER II.

On Faith.

Yesterday we spoke to your love sufficiently, and in the measure granted to us by the grace of God, of faith which is the foundation of the principle of religion. We approached the words of our profession of faith and showed how through faith in one God all the error of the polytheism of the Gentiles vanishes completely. We learned from the holy Books of the prophets to shake off from us all the aberrations of pagans, whose gods are different and numerous, and to believe that Divine nature which ought to be called God and Lord is one, because He alone is from eternity and is the cause of everything.

All the created beings are very remote from this nature, as it is impossible to admit that a created being is from eternity, and the created beings themselves will not suffer to be called rightfully Lord and God by nature. A being who is created by another cannot by any means create another being from nothing, or be called God with justice, but the one who created him is God by necessity. This is the reason why we say that there is only one God as the blessed prophets taught us; and by the grace of the Holy Spirit they spoke and defined the kind of nature which belongs to God. Beyond this they did not teach us anything clearly.

The doctrine concerning the Father and the Son was kept (to be promulgated) by Christ our Lord, who taught His disciples that which was unknown before and was not revealed to men, and ordered them to teach it to others also in saying to them plainly: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." As the blessed Moses said when he promulgated his doctrine: "The Lord, Thy God is one Lord"—a doctrine that was taught and handed down by all the prophets—so the Christ our Lord gave His teaching in the name of the Father, of the Son, and of the Holy Ghost, but did not say what we had to learn and to teach others concerning the Lord and God, as this had been clearly done by the prophets. He ordered His disciples to teach all the nations that which was lacking to make the teaching of the prophets perfect, and for this He said: "Go ye and teach all nations

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," not that we should think that one of these is not God nor that there is a God beside them, but that we should believe that they alone constitute Divine nature, which we had formerly learnt from the prophets to be one.

Because the Gentiles had previously taught the doctrine of the plurality of gods, who were numerous and different in youth and old age, in weakness and strength, so that some of them were able to do this and some others that—Christ ordered His disciples against this to teach all the nations to turn from all the error of paganism, and to believe in the unity of nature in the Godhead, as was the case with the doctrine first taught to mankind, from which the knowledge of religion was received; and also to learn that the one who is from eternity and is the cause of everything is one Divine nature known in the three persons of the Father, of the Son and of the Holy Spirit.

He would not have induced the Gentiles to turn away from names of false gods to the knowledge of the Father if He did not know that He (the Father) was truly Divine nature, nor would He have brought them to the knowledge of the Son if He did not know that He (the Son) was truly of the same Divine nature, nor would He have inculcated to them the knowledge of the Holy Spirit if He knew that He (the Holy Spirit) was alien to that nature, otherwise He would have caused them to turn from one falsehood to the knowledge of another falsehood. It is known that it is from false gods, who were wrongly called gods, that He ordered His disciples in His teaching to turn the Gentiles to the knowledge of the true God, which consists in the faith in the Father, the Son and the Holy Spirit. Each one of these persons is a true God, but the Divine nature of the Father, of the Son and of the Holy Spirit which we believe to be eternal and the cause of everything, is one.

In this way the teaching of the Old Testament is in harmony with the teaching of the New Testament, and the words which the prophets uttered concerning God are not foreign nor contradictory to those which Christ our Lord delivered to the Gentiles through the Apostles, as His words are in full harmony with the true knowledge of religion according to the teaching of the prophets. Through the prophets we only understood God and the being to whom an uncreated nature belongs, but the teaching of our Lord Jesus Christ gave us also with

certainty the persons in whom is Divine nature. This is the reason why our blessed Fathers placed first the doctrine of the belief in one God as it was written in the Old Testament in order to destroy the error of polytheism, and then imparted to us the knowledge of the persons according to the teaching of Christ. They were in a position—and it was easy for them—to repeat the words of our Lord "in the name of the Father, and of the Son, and of the Holy Ghost," but because they wrote this profession of faith against the teaching of the heretics, they taught it as succinctly as possible with more words than those uttered by our Lord, for the demolition of error and the construction of the doctrine of the Church, so that by their meaning they should reprove those who contradict the true faith. For this reason they added with justice the name of the Father after they had said, I believe in one God.

After the words concerning God they proceeded to the teaching of the persons, which is the true teaching of the Christian faith and the true knowledge for those who become disciples of Christ. Because the sentence denotes Divine nature, it refers to the three persons, but as the teaching concerning the persons could not be considered as referring to one of them only, they rightly spoke to us of what is due to each person separately. At the beginning of their sentence they placed the Father from whom are the Son and the Holy Spirit. The Father is truly the one who is a Father alone, but we hold each one of the three persons to be God, because Christ included this true doctrine in His teaching concerning these three persons.

When we hear the name "Father" we do not hear it to no purpose, but we understand that God is a Father, and a true Father, because He is Father alone; and we hold that God is Father in a way that belongs only to Divine nature. All the created beings obtain the power of being fathers after their creation, and there is no human being that has the attribute of fatherhood concomitantly with his existence. Even Adam, the first man, who was not born of another man, had not the attribute of fatherhood concomitantly with his existence. He came first into existence by the will of God the Creator and afterwards received the power of becoming a father, as it is said: "Adam knew his wife, and she conceived and bore a son." He became and was called a father after his intercourse with Eve, after a long time of gestation, after pangs of travail, and after the birth of his child. It is iniquitous

to attribute any of those functions to Divine nature. He who had no need of time to exist was in no need of time to become a Father. Because He was from eternity, He was also a Father from eternity.

God the Father is truly a father; and He did not receive this in time, because He did not have a Son after a time, but the latter was with Him from eternity and was from Him as a Son also from eternity. It is for this that when our Lord gave this wonderful teaching to His disciples He said, "Teach in the name of the Father," and did not need to add another sentence in order to show whom He was calling "Father." It was sufficient for Him to say, "Teach and baptize" to show whom He was calling Father. He called God the Father in whom they had to believe and in whose name they had to be baptized, the God who was from eternity according to the teaching of the prophets.

It is not possible that the one who is from eternity should become Father after a time. The very name Father shows this without further addition. If like us He became Father later, He would also be identical with us in attribute and in the meaning of the word. Now since this vocable "father" is one and the same with many men, we should rightly inquire as to whom He called Father. Because He is a true Father. He is Father alone. As He is eternal by nature so He is eternally a Father. Since He is alone called by this name and in the full meaning of the word, we do not feel any necessity to inquire who is the one who is called Father, as His very name indicates to us the true Father. When He says: "I am that I am," this is my name for ever and this is my memorial unto generations," we understand that God is called by this name, because He is truly "I am that I am," while all the created beings are not truly "I am that I am," because they were created from nothing according to the will of their Maker. Because He is the true being. He is called I am that I am, and He is not made by another.

As He is not like us He is not a Father like us, because He did not receive the power of becoming a Father in time. So when we hear the word "father" we should rightly think of that true Father who did not acquire the power of becoming a Father in time, nor was He in need of an intercourse. He is a Father in truth and from

¹ I.e., He is Father par excellence. ² Exod, iii. 14-15. ³ See on all this, p. 98.

eternity, a complete nature, with whom His child exists also from eternity.

The sentence: I believe in one God the Father taught us all these things. It is rightly followed by the phrase Creator of all things visible and invisible, so that we should understand that He is not only the Father of the Son but also the Creator of all the creatures, and think of the difference which exists between Father and Creator, and between Son and creatures. He is the Father of the Son and the Creator of the creatures. The creatures were created later while the Son was from the beginning with Him and from Him. This is the difference between Father and Creator. He is called the Father of the one who was born of Him, and the Creator of all the natures which are outside Him and which were created from nothing by His will. This is the reason why they added nothing to the doctrine concerning the Father; indeed the very word Father sufficed to indicate the Son, as there is no father without a son, and as wherever there is a father there is also a son. As to the Son they were going to teach us as much as possible concerning Him later.

Because He is Creator they added, Of all things visible and invisible in order to show in this also the difference between the Son and the creatures: that He is the Father of the Son only, while He is the Creator of everything visible and invisible, as everything was created from nothing. He would not have been called Father of the Son and Creator of the creatures if there was not a great difference between the two: the difference that should exist between a Son and creatures. He is called and He is the Father of the Son, because He is of the same nature as the one who is said to be His Son, but He is the Creator of everything because everything was created from nothing; and although the natures of the visible and invisible things differ among themselves yet all these created things, whether visible or invisible, came into existence by the will of their Maker. The fact that they were made from nothing is common to all of them, as all were created from nothing by the will of their Maker.

This is the reason why the blessed David said: "Praise ye the Lord from the heavens. Praise ye Him all His angels. Praise ye Him all His hosts. Praise ye Him sun and moon." And he gradually enumerated all other creatures found in the heavens and on

¹ Ps. cxlviii. 1-3.

the earth, visible and invisible, mortal and immortal, rational and irrational, material and immaterial, those with life and those without life. When he invited them to the praise of God he gave one reason which holds good for all of them: "For He commanded, and they were created. He hath established them for ever and ever. He hath made a decree which shall not pass." Because everything was created by Him and is sustained by His will, everything whether visible or not owes praise to the Creator.

Two things render it obligatory for us to praise God: because He is God and because He is Creator. We must, however, understand the difference between the two. It is not because He is Father that He is also Creator, and it is not because He is Creator that He is also Father. Indeed He is not the Creator of the One whose Father He is, nor is He the Father of those whose Creator He is. He is only the Father of the true and only Son who is in His Father's bosom, because He was born of Him and is with Him from eternity, but He is the Creator of all the things which are created and made, which are very remote from His essence and which were created by His will when He pleased. He is called and He is the Father of the Son because the latter is from Him and consubstantial with Him, and He is the Maker and the Creator of the creatures because He brought them to existence from nothing.

If He is called Father of men, He is not called their Father because He created them, but because of their proximity to Him and relation with Him. This is the reason why He is not called Father of all men but only of those who have relation with Him, such as "I have nourished and brought up children." To these He granted by special favour to be called in this way. As such also is the sentence: "Israel is my son, even my first-born," because the others were not sons.'

Since we know the difference in our calling God: the Father of the Only Begotten Son who alone is the true Son because consubstantial with Him, and the Creator of everything which was created and came into

Ps. cxlviii. 5-6. Is. i. 2. Exod. iv. 22.

The words haitā vūtha and karībūtha used in these sentences may also be understood in the sense of the Pauline "adoption of Children" and of the doctrine of the membership of the household of God spoken of in Eph. ii. 19. See the following chapter.

being from nothing—we should retain this meaning in our faith. When, therefore, we say "Father," "Maker" we ought not to conceive of God that which we conceive of men when we call them fathers and makers, but we ought to understand the difference between Father and Maker from the way they may be applied to us. Indeed, as with God so with us, a father is one thing and a maker another thing. We are called the fathers of those who are from us and are born of our nature, but the makers of those things which are not of our nature but which were made and came into existence outside us. A house, a ship and similar things are not of our nature, and are made by us.

Such being the case with us, we ought to think with a clear mind of the differences in God between the two terms of Father and Creator, and to understand that He is the Father of the Only Begotten Son who was born of His nature, and the Creator of all the creatures, which were created and came into existence from nothing. For this He did not need any matter but He created the natures through which they are seen and exist.

Since we were created in the image of God, we picture to ourselves the higher things that are said of God through an image taken from things that belong to us. In this way it is possible also to picture to ourselves what and how great is the difference in the belief in God as Father and as Creator from things belonging to us, although it is clear that there is a great difference between us and God; and this difference we ought not to overlook when thinking of Divine nature and the works done by it. Indeed when we speak of Divine nature we must remove completely from our mind all things that happen to us through weakness. When we do a work we are in need of labour. matter and time; but God is above all these, because the moment He wished it, His works were completed out of nothing. From the fact also that we are born in labour and through human agency,3 when we become fathers we need the nature of a female as matter, and a long period of time. Without these we cannot become fathers. God He is a Father without all these, because He did not experience labour nor did He make use of any material agency 3 nor did He need

Gen. i. 24.

²Or: "servants created," if we read 'abde for 'ebade of the MS.

³Or "human seed," or "movement" or "lapse of time." (Syr. marditha.)

intercourse, nor did He wait for any lapse of time, but He was at once Father from eternity.

We should, therefore, rightly remove from God all unbecoming thoughts of things which happen to us through weakness whether in the domain of offspring or of work. We do everything in labour, and our nature itself emanates and suffers from it. As to God, He is above all these. Even when we reign, when we become governors, when we judge, when we work, when we speak, when we look, and do any other thing, we do all with labour; and when fatigue is protracted, it is followed by sweat; and because our nature is mortal and corruptible, it will perish through labour. As to God He does all things ascribed to Him, such as governing, providing, judging, reigning and the like without fatigue, without material agency and without injury.¹

It is such an idea that we must have of God, and it is such a faith that we ought to possess concerning God the Father. When we call Him Father, we mean ² Father of the Son; and He is truly a Father by nature, as we are. It is impossible to understand how He is truly a Father if He were not a Father by nature. He is eternally a Father because His nature, in which He is a Father, is eternal. When we call Him Creator we mean that He created everything in wisdom as it is said: "In wisdom Thou hast made them all," as we also do things in the wisdom of the skill that we possess. God is creator in the sense that when He wished, the creatures came fully into existence, and He was in no need of time or any other intervening thing between His wish and the coming into existence of His creatures. Immediately after He wishes to create a thing, it comes into existence from nothing.

It is in this kind of profession of faith and with this meaning that our blessed Fathers gave us the belief in one God, Father and Creator, whom we have tried to explain to your love in a long teaching, which you should keep without modification, so that you should flee from the iniquitous opinions of the heretics, while your faith is sound, by the grace of our Lord Jesus Christ to whom, in conjunction with His Father and the Holy Spirit, be glory and honour for ever and ever. Amen.

Here ends the second chapter.

¹ Here again is the Syriac word marditha.

² Lit. let us call Him. ³ Ps. civ. 24.

CHAPTER III.

On Faith.

I believe that from what has been said you have learnt sufficiently which are the things that those whose solicitude is the fear of God have to understand and utter concerning God the Father. Let us now quote and examine also the words uttered by our blessed Fathers in the profession of faith concerning the Son: And in one Lord Jesus Christ the Only Begotten Son of God, the first-born of all the creatures.

It was right that after their doctrine concerning the Father they should teach concerning the Son according to the teaching of our Lord, while preserving the order and the sequence of their words. As when speaking of the Father they not only said "Father" according to the teaching of our Lord, but added, in one God the Father and the Creator of all things, and first placed the name of God in the profession of faith by saying that He is one in order to refute the error of polytheism, and then added, the Father and the Creator of all things—so also they acted concerning the Son: In one Lord Jesus Christ the Only Begotten Son of God, the first-born of all the creatures. In this they clearly followed the preaching of the blessed Paul, who when teaching against idols and erroneous creeds said in refutation of the error of polytheism: "There is but one God," and because he knew that we hold the doctrine of the faith in the Father. the Son and the Holy Spirit, he strove openly to show us that the question of the faith in these persons does not inflict any injury on us in our faith 2 nor does it lead us to the error of polytheism.

Because we know that the Divine nature of the Father, of the Son and of the Holy Spirit is one, when he desired to teach us this faith in a succinct manner he said: "To us there is but one God, the Father, of whom are all things." In saying "one God the Father" he confuted all the error of polytheism, and showed that to us one Divine nature is preached. By the addition of the person of the Father he showed us the Son also, as after this he said: "And one Lord Jesus Christ by whom are all things" in order to proclaim the Father, the Son and the Holy Spirit together, while including also in his sentence

¹ 1 Cor. viii. 6.

² Lit. fear of God.

³ 1 Cor. viii. 6.

⁴ Ibid.

the Incarnation of our Lord which took place for our salvation and in which Divine nature became our Saviour. When he says: "one Lord by whom are all things" he alludes to God the Word who is a true Son consubstantial with His Father. He called Him rightly Lord in order to make us understand that He is from the Divine nature of God the Father.

We do not say that the Father is one God in the sense that the Son is not God, nor that the Son is one Lord in the sense that the Father is not Lord, because it is known and evident that any one who is truly God is also truly Lord, and any one who is truly Lord is also truly God, and any one who is not truly God is not truly Lord: "The Lord thy God is one Lord," as He alone is so in truth. He who possesses these true attributes is alone called Lord and God in truth, and there is no other thing outside this nature which may be called Lord and God in truth. He who says "one God" shows also that there is one Lord, and he who says "there is but one Lord" confesses also that there is but one God. He (Paul) first said: "There is but one God" and immediately after "there is but one Lord," in order to separate the persons, because in repeating the word "one" about each one of them he showed that the two persons are to be known as of one Divine nature, which is truly both Lord and God.

In order to include in their sentence the human nature which was assumed for our salvation they said: In one Lord Jesus Christ. This name is that of the man whom God put on, as the angel said: "She shall bring forth a Son whose name shall be called 'Jesus.'"² They added also the word Christ in order to allude to the Holy Spirit, as it is written: "Jesus of Nazareth whom God anointed with the Holy Ghost and with power." And He is God because of the close union with that Divine nature which is truly God.

In this same way our blessed Fathers who assembled in that wonderful Council of the Catholic Church [of Nicea] first spoke, like Paul, of Divine nature while coupling with it a word which denotes the form of humanity which He took upon Him 4 and said: And in one Lord Jesus Christ the Only Begotten Son of God, the first-born of all creatures. It is thus that they wished to teach mankind when they spoke of the Divine nature of the Son. His humanity, in which

¹ Deut. vi. 4.

² Matt. i. 21; Luke i. 31.

³ Acts x. 38.

⁴ Philip. ii. 7.

is Divine nature, is also made known and proclaimed in it, according to the saying of the blessed Paul: "God was manifest in the flesh," and according to the saying of John the evangelist, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." ²

Our Fathers rightly thought not to overlook the humanity of our Lord which possesses such an ineffable union with Divine nature, but added: And in one Lord Jesus Christ, as if they had said, 'We believe in one Lord who is of Divine nature, to which the name of Lord and God is truly due.' In speaking of God the Word they said: By whom are all things, as the evangelist said: "All things were made by Him, and nothing was made without Him." It is as if they had said, 'This one we understand to be one Lord who is of the Divine nature of God the Father, who for our salvation put on a man in whom He dwelt and through whom He appeared and became known to mankind. It is this man who was said by the angel that he would be called Jesus, who was anointed with the Holy Ghost in whom He was perfected and justified, as the blessed Paul testifies.' 5

After saying these and showing the Divine nature and the human nature which God put on, they added: The "Only Begotten Son," the "first-born" of all creatures. With these two words they alluded to the two natures, and by the difference between the words they made us understand the difference between the natures. From the fact also that they referred both words to the one person f of the Son they showed us the close union between the two natures. They did not make use of these words out of their own head but they took them from the teaching of Holy Writ. The blessed Paul said: "Of whom Christ in the flesh, who is God over all."7 not that He is God by nature from the fact that He is of the House of David in the flesh, but he said "in the flesh" in order to indicate the human nature that was assumed. He said "God over all" in order to indicate the Divine nature which is higher than all, and which is the Lord. He used both words of one person in order to teach the close union of the two natures, and in order to make manifest the majesty and the honour that came to the man who was assumed by God who put Him on.

¹ 1 Tim. iii. 16.
² John i. 14.
⁸ 1 Cor. viii. 6.
⁴ John i. 3.
⁵ Acts x. 38; 1 Tim. iii. 16; Heb. ii. 9-10.

⁶ In the text: Parsopa = $\pi \rho \acute{o} \sigma \omega \pi o \nu$. ⁷ Rom. ix. 5.

In this same way they said also: The Only Begotten Son, the first-born of all creatures. Because they were on the point of enlightening us concerning the two natures: how they are, which was the Divine nature which came down, and which was the human nature which was assumed—they used in advance these two expressions together in order to indicate the two natures through them. It is clear that they do not speak of one nature when they say: The Only Begotten Son, the first-born of all creatures, because the two expressions cannot be said of one nature, as there is a great difference between an only son and a first-born. It is not possible that an only son and a first-born should denote the same man. A first-born is the one who has many brothers while an only son is the one who has no brothers. So great is the difference between an only son and a firstborn that it may be compared with the difference that nature places between the one who is alone and the one who is in company of others.

We call an only son one who has no other brothers at all while we call a first-born one who clearly has other brothers. This the Sacred Book teaches us also without ambiguity. In wishing to speak of an only son it says: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." 1 It says also: "The only begotten Son who is in the bosom of the Father." 2 so that by His close proximity to His Father He might be known as an only Son. The sentence, "We beheld His glory, the glory as of an only begotten of the Father" shows that He alone is of the nature of the Father by birth, and He alone is a Son. In using the word "bosom" it conveys to us a union that never ceases, as it is unbecoming to understand this word to refer to a corporeal bosom of God. Inasmuch as they call eye "sight" and ear "hearing," so also they call a union that never ceases "bosom," as it is said: "Render unto our neighbours sevenfold into their bosom," 3 that is to say let them receive punishment continually and always. The expression "only Son" that has been used signifies, therefore, that He is alone born of the Father, that He is alone Son, that He is always with His Father and is known with Him, because He is truly a Son from His Father.

As to the expression "the first-born of all the creatures," we under-

¹ John i. 14.

² Ibid., 18.

³ Ps. lxxi. 9, 12.

stand it in the sense in which it is said: "For whom He did foreknow He also did predestinate, and He formed them to the image of His Son that He might be the first-born among many brethren." (Paul) did not make use of this word in order to show us that He is Son alone, but in order to make us understand that He has many brethren and that He is known among many since they acquired with Him participation in the adoption of sons, and because of them He is called first-born as they are His brothers. In another passage He is called "first-born of all the creatures." This is also said about the humanity of Christ, because (Paul) did not simply say "first-born" but "first-born of all the creatures."

No one is called first-born if he has no other brothers because of whom he is called and is a first-born, so the expression "the first-born of all creatures" means that He was the first to be renewed by His resurrection from the dead; and He changed into a new and wonderful life, and He renewed also all the creatures and brought them to a new and a higher creation. It is indeed said: "Everything that is in Christ is a new creature. Old things are passed away, and all things are become new through our Lord Jesus Christ." He is the first-born of all the creatures because all the creation was renewed and changed through the renewal which He granted to it by His grace from the renewal into which He Himself was renewed, and through which He moved to a new life and ascended high above all creatures.

He is rightly called the first-born of all the creatures, because He was first renewed, and then He renewed the creatures, while He is higher in honour than all of them. This is how we understand the difference between the two names. Our Fathers, who took their wisdom from Holy Writ, referred this difference to one person and said: In the Only Begotten Son, the first-born of all creatures, in order to show us, as I said previously, the close union of the two natures. It is with justice, therefore, that they first said, "an only Son" and then, "the first-born." Indeed they had first to show us who was the one who was in the form of God, and who, because of His grace, took upon Him our nature, and afterwards to speak of that form of a servant which was assumed for our salvation. In this way and by the change in the terms that they used, they made manifest to us the two natures and

differences, and also the unity of sonship arising out of the closeness of the union of the natures, which was effected by the will of God. In this they kept also the right order of things as they taught first concerning Divine nature which by its grace came down to us and put on humanity, and then concerning that humanity which was assumed through grace, and afterwards they gave the true doctrine for the refutation of the heretics who strove to twist the truth.

In their teaching they began later to speak of Divine nature about which they had already spoken at the beginning of the profession of faith: Who was born before all the worlds, and not made. It is clear that they said these words concerning Divine nature, although the word "only Son" was sufficient to teach the true doctrine concerning the Son to all non-contentious. If He is an only Son, it is clear that He alone is born of God, and He alone is a Son consubstantial with His Father. The expression "only Son" denotes all these things, and even more, because those who are called sons of God are numerous, while this one is alone the only Son. It is, indeed written: "I have said, Ye are gods, and all of you children of the Most High," 1 and again, "I have nourished and brought up children." 2 Since there are many who are called "sons" this one would not have been called "an only Son" if there was not a great difference between them. They were called sons by grace because they became near to God and members of the household,3 and because of this membership of the household they deserved by grace to be called by this name. This one, however, was called an only Son because He alone is a Son consubstantial with His Father. He was not called a Son, because He, like others, became by grace worthy of the adoption of sons, but because He was born of the very nature (of the Father) He was called and He is a Son. Although these things are clear and evident in the Sacred Books, and although it is patent to every one that no one can be called an only son except the one who is truly of the same nature as his father, the unholy and erroneous opinion of the heretics remained for some time without rectification.

Of all those who had received the knowledge of Christ, Arius was the first to dare and to say impiously that the Son was a creature 'and was made from nothing: a novel theory alien to public opinion and

¹ Ps. lxxxii. 6. ² Is. i. 2. ³ Eph. ii. 19.

⁴ Or "a servant," if we read 'abda, instead of 'ebādha.

to the laws of nature, as any one who is created is not a Son, and any one who is a Son is not a creature, because it is impossible that a creature should be called a true Son or a true Son to be called a creature. This compelled our blessed Fathers to assemble from all regions and hold a holy Synod in the town of Nicea in the district of Bithynia, and to write this (profession of) faith in order to uphold the true faith, to confute the wickedness of Arius, to refute those who sprang up later and who are called by the name of their deceiver Eunomius, and to overthrow those heresies which arose out of erroneous opinions. Although the question was clear and evident to all from the law of nature, from common consent and from the teaching of the Sacred Books, they added and said: Born and not made.

They used words suitable to the belief in the Son, as if they had said: we call Him a Son, not a mere man and not like one who is figuratively called so—such as those who are by grace called children because of their adoption in the household—but alone a true Son. He is a true Son because He is an only Son; and He is truly born of His Father, is from Him and from His nature, and is eternally like Him. There is no created thing that is before the worlds, as the one who is before the worlds is the one who is alone from eternity. As the Father is from eternity so also the Son who is from Him is from eternity. He did not come into existence after a time nor was He born later, but He was born eternally before all the worlds from the one who is from eternity, and He is with Him from eternity as the evangelist said: "In the beginning was the Word."

He is from eternity, and did not come into existence later, but He was in the beginning before everything. He who comes into existence later is called "the last," and the last is not the first; and he who is not the first was not in the beginning. If, therefore, He was in the beginning, He was also the first, as there is nothing that precedes the beginning. If He is the first He is not the last, and if He is not the last He did not come into existence later.

In the beginning He was,² and He was in the beginning from God, that is to say He was from eternity and before all the worlds with God. And to show that He was with God, and not from outside, as something foreign and not from the very nature of Divinity, the blessed evangelist called Him "Word," because a word belongs to

a man and is from a man; and since it is possible that the being who was with Him was from another he made use of this illustration so that the hearers should not doubt that He was from eternity from the one who is eternally from eternity. Indeed, the word of the soul, the rational character of which is accomplished in itself, is with it and in it by nature, and it is through it that this same soul is known to be rational. And it comes out of the soul, and is seen from it and in it, and is always with it and known through it.

In this same way the Son is from the Father like the word is from the soul. He is eternally from Him, with Him and in Him, and He is known from eternity with Him. "He was in the beginning," that is to say He was from eternity, from the beginning, and before everything; not that He came into existence later, but that He was in the beginning and always; that He was eternally from Him and eternally with Him, like the word is with the soul, from which and with which it always is.

The word, however, is seen as something different from the soul, and is the personality of the soul, because not having its own personality it is seen in the soul. In order that, by following this illustration, we may not believe that the Son has no personality or that He was alien to the nature of the Father he quickly added: "And the Word was God." After saying that He "was" and that He "was with God" he added "And the Word was God" so that he should show clearly that He was not from a nature different from that of God, or that He was different from Him in the Godhead, but that He was identical with the one from whom He was and that He was God with the one who was God.

He said wonderfully: "And the Word was God" in order to show that He is what God is, and that He is what our blessed Fathers rightly described: Born of Him before all the worlds. In this they wished to convey that from eternity and before all the worlds He was in the beginning from Him and with Him. Their words did not stop here but to complete the doctrine of truth, to warn the children of faith and to overthrow the error of the heretics, they added the sentence: And not made.

We should be in need of many words if we intended to comment fully upon all things said by our blessed Fathers concerning the Divinity

¹ Lit. person (Kenoma).

of the Only Begotten. In order, however, to lighten to you the burden of the many things that are said to you we shall utter them little by little so that you may better be able to hear and to learn them. With your permission, therefore, we shall put an end here to the things that were said to-day, and keep the things that follow (in the credo) to another day, and for all of them let us praise the Father, the Only Begotten Son and the Holy Spirit, now, always, and for ever and ever. Amen.

Here ends the third chapter.

CHAPTER IV.

Yesterday we endeavoured to interpret to your love, according to our ability and in a succinct manner, the things said by our blessed Fathers concerning the Divinity of the Only Begotten, while we kept the remainder of them for another day. In our commentary we reached, as you remember, the sentence in which it is said: Born of His Father before all the worlds, and not made, and there we ended our speech. If you wish, let us now begin by the grace of our Lord with this sentence. We were stating that in saying: Born of His Father before all the worlds they showed us that He is a Son truly and not figuratively only, as the heretics pretend that He is a Son only in a borrowed name like those who were called sons by grace. He is indeed alone the true Son of God the Father because He is the Only Begotten and is alone born of God His Father. This is the reason why they added: Born of His Father before all the worlds.

This was due to the Only Begotten Son of God, who is a true Son and not in name only. And He is from the nature of the Father and eternally from Him and with Him. It is not possible for us to imagine that there is anything between God the Father and God the Son, as God is high above everything. He who is above everything is also above the time and from eternity. If, therefore, God the Father is eternal, and if the Son is God, He is also eternal, God from God, and Eternal from Eternal, and there is nothing between God and God. As it is not possible to imagine that either times or worlds precede God, so there is nothing before the Son as He also is God, because He is born of His Father before everything, and is eternal, born of the One who is eternal.

For a perfect faith to those who have the good-will of religion this name of "Only Begotten" would have been sufficient, and they would have agreed to say that He was a true Son. (Our Fathers), however, added to it the sentence: Born of Him before all the worlds. Both phrases demonstrate how the Only Begotten is the Son of God, and it is with justice that they added for the refutation of the haters of truth: And not made. We confess that He is the Only Begotten, the Son of God, born of the Father before all the worlds, and that He is consubstantial with the Father; and we completely reject the opinion held by the ungodly people who said that the Son of God is created. He is indeed born of God and He is not made, and He is of the same nature as God and not a creature.\(^1\) A Son is very different from a creature.

If He is a Son He is not a creature, and if He is a creature He is not a Son. If He is a Son He is from Him and not from outside Him, and if He is a creature He is from outside Him. If He is a Son He is from Him and like Him, and if He is a creature He is from outside Him and not from Him and like Him. The natural law teaches us also these things, because we call sons those who are born of us; as to creatures they are made outside us while they were not. Likewise we understand that there are many creatures of God, but the Son is One whom we also call Only Begotten.

The Son is one alone, and He is eternally from Him; as to creatures they are many and exceed all numbering, and are composed of many natures which came into existence later according to the will of their Maker, both individually and collectively. He knew that diversity was useful to the creature because it is created, and some parts of it came into existence earlier, some later and some others later still; parts of it came into existence at the same time, and parts after many others. Since all the created things were to come into existence it was justifiable that some should come earlier and some later.

As there is a beginning to the existence of all created things, those which came into existence later are like those which came into existence earlier. As to the Son, because He did not come into existence to His Father later but was in the beginning from Him and was from eternity with Him, is alone Son. It was not possible that the one

¹ The word "creature" may be translated in all this section by "work," a created being," a sense which in reality fits some sentences better.

who was similar to the one who is from eternity should have come into existence later, nor was it possible that the one who has a beginning should have been similar to the one who is from eternity. Indeed there is a great difference between one who is from eternity and one who began his existence later; the difference is so great that the two cannot exist concomitantly. What possible relation can exist between one who is eternal and another who was at one time non-existent and began his existence later?

It is well known that the one who is eternal and the one whose existence has a beginning are greatly separated from each other, and the gulf found between them is unbridgeable. The one who is eternal has no limits, while the one whose existence has a beginning, his very existence is limited, and the one the beginning of whose existence is limited, the time that elapsed before he came into existence is also limited. It is not possible to limit and define the chasm that exists between the one who is from eternity and the one who began to exist at a time when he was not. What possible resemblance and relation can exist between two beings so widely separated from each other? And because the Son is from eternity, and from a Father who is from eternity, no other son like Him came into existence later. He remained Son alone because He is from eternity from one who is from eternity. It was fitting that such a one should be alone the Son from the Father.

In this way our Fathers warned us concerning the knowledge of the Son, and wrote to us the true doctrine to the effect that when we believe in the Only Begotten Son we should understand that He is from the Father. They taught us also to flee from the impiety of the heretics and reject their contention that the Son is made, as this is very remote from the truth. The Son should not be thought of as a made being nor as a creature, but we ought to profess concerning Father and Son what is congruous to both of them, namely that the Son is from the nature of the Father and is not a being made by the Father and created outside Him from nothing.

Our blessed Fathers taught us these and added something that fits the sequence of the sentence: True God of true God. Indeed what else were we justified in thinking of the one who is from God and not from outside Him but from the very nature of the Father, except that He was what God is by nature, that is to say a true God?

In this they followed the teaching of the Gospel in which it is said: "And the Word was with God, and the Word was God," as if the evangelist had said, "And God was with God, and He was what He was, as He was with Him and from Him." In this way our Fathers said also: True God of true God. They added to the sentence, "God from God" that of, "True from true" because of the wickedness of those who wish to show contention and insolence even concerning heavenly things.

The sentence which they used does not differ from that found in the Gospel, as it is clear that the one who says, "God with God" says also "A true one with a true one." The (Gospel) does not say "And He is called God," like those who are called gods by men, nor, "He was with the one who was called God by name only," but, He was God with the one who was God, and God by nature with the one who was God by nature with the one who was God by nature are called gods, but are not assumed to be gods by nature: "I have said, Ye are gods, and all of you children of the Most High, but ye shall die like men, because I only called you so to bestow honour upon you, as you are not gods by nature; you are mortal men by nature, which is very different from Divine nature; this is evident from the nature of things, because if you had been gods by nature you would not have been entangled in sin for which you received death."

God is not only called God by name, but He is in reality by nature that which is implied by His name; and God the Word who is with Him is not only called God figuratively, but is also God by nature; and he who is God by nature what else can he be except true God? What is there truer than nature, and how is it possible that the one who is (God) by nature should not be so in truth? If He is not God by nature, He is neither God in truth. Indeed this name "god" is either applied to demons, who falsely and insolently dare to call themselves by it in their arrogance, or to men who are called so by God's gracious permission as an honour. As to the Son He is God by nature like the Father.

Although the heretics dare to call the Only Begotten, "Son of God" in a different sense, yet since He is God by nature it is evident that He is also God in truth, as there is nothing truer than the one who is what he is by nature. It is indeed evident that the one who is God by nature is also God in truth. And there is nothing truer than

¹ John i. 1.

² Lit. high.

³Ps. lxxxii. 6.

a true one—(and this contrary to) the new wisdom of the heretics—when each of them is a true (God) by nature. Indeed they say that God the Father is God by nature and that God the Son is also God by nature, but they refuse to admit that the Son is God in truth, in spite of the fact that they admit that He is God by nature, and in this they introduce a new law to us in their innovations to the effect that He is a true God but not like God His Father. If each one of them is God by nature, how is it possible for us to understand that one of them is higher and the other lower while both of them are assumed to have an identical nature? It is impossible to find an addition or a diminution in the one whom the Sacred Books and those who followed their doctrine teach us that He is God by nature.

Our blessed Fathers also followed the Books and warned us against the unholy opinion and the ineptitude of the heretics, in saying: True God of true God. The Books had already stated that He was "God," and they (our Fathers) added prudently the word "true" so that we might believe that the Son is a true God like the Father, because like the Father He is a true God by nature. And as the Father was confessed as God for the confutation of the error of the multiplicity of gods—who were falsely called gods by the peoples of the earth—so also is the case with the Son of God, because we believe that God the Father and God the Son are one God, inasmuch as the Divine nature of the Father and of the Son is one.

To this our blessed Fathers added that the Son was "consubstantial" with His Father, a word that confirms (the faith of) the children of faith and rebukes the unbelievers. Although this is not explicitly written in Holy Writ yet its meaning is found therein. They explained here by means of a clear word the meaning of that which they had previously stated, because the sentence: Consubstantial with the Father is not different from that of: True God of true God. They did not wish to insinuate by this sentence "Consubstantial with the Father" any other thing than that the being who, as previously stated by them, was God and born of His Father before all the worlds and not made—is God. Indeed, if He is born of Him before all the worlds and is not made, and if He is not a creature but a true Son of His Father, it is evident that He is from Him and not from outside Him, and that He is born of the nature of the Father and consubstantial with Him; and if He is true God of true God, it is

evident that He is consubstantial with Him, because any one who is truly God in nature is consubstantial with one who is truly God in nature.

The meaning of the sentence "consubstantial with His Father" is clearly found in the Book. When it says: "In the beginning He was with God and He was God," 2 it shows by means of these two phrases that He is God in nature and that He is consubstantial with God. This is also the meaning of the sentence: "My Father and I are one." 3 If the Son is one with His Father in power and in nature, He is consubstantial with Him. By His statement: "My sheep hear my voice and follow me, and I give unto them eternal life, and no man shall pluck them out of my hand," 4 He bore witness to His omnipotence and to the fact that no man can prevail against Him; and because this sentence conveyed higher things than the simple man who was seen in Him, He added: "My Father who gave them me is greater than all, and no man is able to pluck (them) out of my Father's hand." 5 He lowered the significance of the sentence by the addition: "He gave me." What He said of Himself to the effect that no man can prevail against Him. He said it of His person; and to show that He did make use of such words for the purpose of showing that the power of both (the Father and the Son) was identical and that no man was able to prevail against Him in the same way as no man was able to prevail against the Father who was believed to be higher than all, He said: "My Father and I are one."

He made clear in this (sentence) that which He had implicitly insinuated in the meaning of the preceding words which He had uttered; it is as if He had said, "my power is identical with that of my Father and higher than all like His power, and no man can prevail against me even as no man can prevail against my Father, because my Father and I are one, and have one power and one dominion that is higher than all." This is the reason why the Jews called Him a blasphemer. Indeed they did not know the Divine nature that was dwelling in Him, but knew only that which was visible in Him, and wished to stone Him like a man making use of blasphemous words.

To the same effect is the sentence: "He that hath seen me hath

¹ Lit. "one is consubstantial with the other," or "this is consubstantial with that."

² John i. 1. ³ John x. 30. ⁴ Ibid., 27-28. ⁵ Ibid., 29.

seen my Father," ¹ and: "I am in my Father and my Father in me." ¹ If the Father is seen in the Son it is evident that both have one nature, and each of them is seen and known in the other. In this way their mutual equality shows also the unity of their nature, and the consubstantiality of the Son with the Father. This is likewise the meaning of the sentence: "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son." ³ If each of them is not known and seen except by the other, it is evident that they are invisible to all men because of their equality in nature, each of them only knowing the other. If this is so then the Son is consubstantial with the Father.

In spite of the fact that all these things are manifestly evident in the Sacred Books, those who incline towards evil, to the condemnation of their souls, and are not upright, dared to say that the nature of the Son is different from that of the Father, a saying which also implies that He is not a Son. It is known that he who is truly a son is of the same nature as his father. Our blessed Fathers were well advised, therefore, to make use of this expression the meaning of which was implicitly found in many words of the Sacred Books, in order to warn the faithful of their time and to rebuke the heretics; and they wished also to make it known in condensed words. If the blessed Paul did not hesitate to quote in his teaching sentences that were used by Greek philosophers, such as: "we are of the offspring of gods," 4 and: "The Cretians are always liars, evil beasts, slow bellies," 5 and if he did not shrink from writing them for the reproval of his adversaries, it was all the more right for our blessed Fathers to make use in the profession of faith of the expression that the Son was Consubstantial with the Father, and although this word is not explicitly written in the Sacred Books, its meaning was implicitly found in many passages.

After this they said: By Whom the worlds were made and all things were created.

As in the section of the faith which deals with the Father, after the word "Father" they added "Creator of all things," so also in the section which deals with the Son, after stating that He was born of the Father and was consubstantial with Him, they rightly added that He was the creator of all things, because a true Son

¹ John xiv. 9. ² *Ibid.*, 11. ³ Matt. xi. 27. ⁴ Acts xvii. 28. ⁵ Tit. i. 12.

who is consubstantial with His Father is also a true creator like Him. In this same way the blessed John the evangelist, after having said "in the beginning He was with God, and He was God" added: "All things were made by Him and without Him was not anything made," in order to show us that He was a creator like God His Father.

In this same way after our blessed Fathers had said that the Son was from the Father, that He was true God from true God and that He was consubstantial with His Father, they added: By whom the worlds were made and all things were created. They said this because as He is with His Father before all the worlds, He is the creator of all things like God His Father. And since the worlds were made by Him, He is the creator of all creatures, and He is before all the worlds, because He is from eternity and did not begin to exist later, but was in the beginning and is the creator of all the worlds, as the blessed Paul said: "By Him He made the worlds."

Our blessed Fathers also after saying like him: "By Him the worlds were made," added that He was the creator of all things. In this way they taught us the divinity of the Only Begotten while stating something which was in harmony with the Sacred Books; and gave also encouragement to those who are zealous in their religion, and confuted those who deny the divinity of the Only Begotten.

As to us we have explained to your love the meaning of the (profession of) faith in a succinct manner, according to our ability. If you wish it let the measure of the things which we said suffice for our teaching of to-day, and let us praise the Father, the Son, and the Holy Spirit for ever and ever. Amen.

Here ends the fourth chapter.

CHAPTER V.

I know that you remember what we spoke to your love concerning the divinity of the Only Begotten, and how our blessed Fathers after their teaching about the Father came to the words written in the Sacred Books concerning the Son, and taught us both about the divinity of the Son and the form of man which He assumed for our

¹ John i. 1. ² Ibid., 3. ³ Heb. i. 2.

salvation.¹ They thought not to keep silent on the human nature which He put on because it is through it that we received the knowledge of the Divine nature of the Only Begotten.

After saying: And in one Lord Jesus Christ, in order to make manifest the Divine nature and the human nature they added: The Only Begotten Son, the first-born of all creatures, and they further instructed us concerning Divine nature and the form of man which was put on for our salvation so that little by little they might teach us everything with accuracy.

They first taught us how to believe in the divinity of the Only Begotten by saying that the Only Begotten Son was consubstantial with the Father, and not a Son with only an assumed name like other men who are so by grace and not by nature, but that He was a true Son from the Father; that He was an only Son, because He alone was born of the nature of His Father; that He did not become Son or was called so later, but that He was in the beginning, before all the worlds and eternally from His Father, and was not made. The reason why the Son of God should not be called a creature of God, is that He did not come into existence from nothing according to the law of all created beings, but He is eternally from His Father, "a true God of true God, and consubstantial with His Father," because He is a true Son and is by nature what the one who begat Him is.

Our fathers taught us these things with accuracy concerning the divinity of the Only Begotten, and fixed the profession of faith in our souls while removing from us the contention of the ungodly who dare to assert that the Son of God, who was born eternally from His Father before all the worlds, is made and created. After having shaken from our mind all the falsehood of the error of the heretics, they began to speak of the Incarnation of our Lord which took place for our salvation, in saying: Who for us children of men and for our salvation came down from heaven, was incarnate and became a man.

It is with justice that they first used the sentence "for us children of men and for our salvation." Because they were on the point of speaking about the Economy of His humanity, they were bound to show the purpose of it, as they could not do this with the words which

¹ Cf. Rom. viii. 3; Phil. ii. 7, etc.

dealt with the divinity of the Only Begotten and in which they spoke to us how He was eternally from His Father. Since they took pains to teach us concerning His humanity, it is with justice that before everything they set forth the reason for which Divine nature humbled itself to the extent of taking upon itself the form of a servant for us and of its caring for our salvation. It is with justice, therefore, that our Fathers, in beginning their teaching concerning the Economy of His humanity, formed the starting-point of their discourse from this purpose: For us children of men and for our salvation. It was also fitting on their part to place the words "for our salvation" after the words "for us children of men," in order that they might show the aim of His coming, which was not only for the "children of men" but also "for their salvation." He came down from heaven to save and to deliver from evil, by an ineffable grace, those who were lost and given up to iniquities.

He came down not in the sense that He moved from place to place. We are not to think that Divine nature which is everywhere moves from place to place; because this Divine nature has no body, it cannot be circumscribed in a place. He who is not circumscribed is everywhere, and He who is everywhere it is not possible for us to think of Him that He moves from place to place. To this the blessed John bears witness when he says: "He was in the world and the world was made by Him and the world knew Him not. He came unto His own and His own received Him not." He says here that "He was in the world" and that "He came unto the world"; but if He was in the world how did He come to it? Indeed, how can we say that a man came to a place where he was? He, therefore, said "He was in the world" in order to show that He is everywhere; and he added: "He came unto His own," about the Economy of His humanity. Likewise the blessed David said: "He bowed the heavens and came down," 4 in order to make manifest to us the deliverance from their tribulations which God effected for them. He called the condescension of God the "coming down" of God, in the sense that He who was so much above all condescended to deliver them from their tribulations.

¹ Phil. ii. 7.

² Cf. Matt. xviii. 11.

³ John i. 10-11.

⁴ Ps. xviii. 9.

It is in this sense that God the Word, the only Son of God, is said to have come down for our salvation, because He is eternally from His Father, is always with Him, and is above all as He is the cause of everything. For our salvation He condescended to come down to such a humility as to take upon Him the form of a servant 1 and be in it so that through it 2 He might grant us the delight of His abundant gift. It is with justice, therefore, that our blessed Fathers said: Who for us children of men and for our salvation came down from heaven. They called the Economy of His humanity a "coming down from heaven," at which the blessed David was awe-struck and said: "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" 3

Who for us children of men and for our salvation came down from heaven: what is His coming down and what is its aim? And what did [man] do that He humbled Himself to such an extent for him as to become like him, and to take upon Him the form of a servant, and to be a man for our salvation, and to make Himself manifest to all, and to assume upon Himself all that which belonged to the nature of that man, and to be exercised in all (human) faculties? And He perfected him by His power, so that He did not remove from him the (bodily) death which he received according to the law of his nature,—but while He was with him He delivered him by act of grace from (real) death and from the corruption of the grave,4 and raised him from the dead, and made him worthy of a high honour concerning which he said: "Destroy this temple, and in three days I will raise it up, " 5 which he did; and He was not separated from him in his crucifixion nor did He leave him at death, but He remained with him until He helped him to loose 6 the pains of death, 7 and He delivered his soul from bonds which were indissoluble; and He raised him from the dead and transferred him to immortal life,8 and made him immortal, incorruptible and immutable; and He caused him to go up to heaven where he is now sitting at the right hand of God;

² Lit. "from there." ¹ Cf. Phil. ii. 7. ³ Ps. viii. 4. ⁵ John ii. 19.

⁴ Cf. Ps. xvi. 10; Acts ii. 27; xiii. 35. ⁶ Lit. "until with help he loosed." ⁷ Acts ii. 24.

⁸ This passage is quoted in the Acts of the Fifth Council (Mansi, ix., p. 218). It is stated in this Council that it is culled from Theodore's book ad baptizandos. See the "Prefatory Note."

and he is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" as the blessed Paul testifies; and he constantly receives adoration from all creation because of his close union with God the Word.

It is with justice, therefore, that our blessed Fathers said that He was incarnate and became a man, so that for the sake of our salvation He might act according to all this Economy whereby He was believed to be a mere man by those who were unaware of the Godhead which was dwelling in Him and who only saw that which was visible. Indeed the Jews said to Him: "For good works we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God." 2 And Paul also said, "He was in the likeness of men, and was found in fashion as a man." 3 The (sentence) "He was in the likeness of men" does not mean any other thing than that He became a man. When the Book said: "God sent His own Son who became in the likeness of the sinful flesh," 4 the "likeness of the flesh" does not mean any other thing than flesh itself; and so also when in another passage it says: "He was manifest in the flesh." 5 In this passage it uses "flesh" and in the other "likeness of the flesh," but by the two expressions "flesh" and "likeness of the flesh" it does not show us any other thing than that it teaches us that He was manifest in the flesh, in the same way as "in the likeness of man" does not mean any other thing than "man."

It is with justice, therefore, that our blessed Fathers said: He was incarnate and became a man in order to show that He was a man, as the blessed Paul testifies, and that He fulfilled this Economy for the salvation of all. It is with justice then that our blessed Fathers made use of this word in the profession of faith for the refutation of the error of the heretics, while conforming with the true belief of the Church. And on account of the numerous schisms that had taken place among men concerning that ineffable Economy and concerning the man whom our Lord assumed, they rightly made use of the sentence: He was incarnate and became a man.

The Marcionites and the Manicheans together with the followers of Valentinus and the rest of the heretics who were affected with

¹ Ephes. i. 21. ⁴ Rom. viii. 3.

² John x. 33. ⁵ 1 Tim. iii. 16.

³ Phil. ii. 7-8.

a like malady, say that our Lord did not assume any of our natures either of the body or the soul, but that He was a phantasm that struck the eyes of men like the form of the visions which the prophets saw and the apparition seen by Abraham of three men of whom none had a corporeal nature but who were only in appearance men who performed human acts, walked, talked, were washed, ate and drank. They say that in this same way our Lord did not assume any body but that He was only in appearance a man who performed and felt everything according to the requirements of men, while the one who was seen had no human nature but was only seen in appearance to be so, and that in reality He felt nothing but only the onlookers believed that He was feeling.

The partisans of Arius and Eunomius, however, say that He assumed a body but not a soul, and that the nature of the Godhead took the place of the soul. They lowered the Divine nature of the Only Begotten to the extent that from the greatness of its nature it moved and performed the acts of the soul and imprisoned itself in the body and did everything for its sustenance. Lo, if the Godhead had replaced the soul He would not have been hungry or thirsty, nor would He have tired or been in need of food. All these things befall the body because of its weakness, as the soul is not able to satisfy its wants, but does for it only those things that belong to itself according to the nature given to it by God. The soul is in need of a body which is perfect in everything that deals with its sustenance, and if something is missing in it, not only this same soul is unable to help it but will itself be overcome by the weakness of the body, and will be compelled to leave it against its own will.

If, therefore, the Godhead was performing the acts of the soul, it would also by necessity have performed the acts of the body. Only in this way could be right the opinion of the misleading heretics who deny that He assumed a body and was only seen in the same way as the angels (were seen in the Old Testament), and was a man in appearance only while He did not possess any qualities of human nature. Indeed the Godhead was able to accomplish everything so that the eyes which were seeing believed that they were seeing a real man,² in the same way as the angels were, by the will of God, seen by Abraham.

¹ *I.e.* to the soul.

² Lit. "a man like a man."

If, however, Divine nature was sufficient for all these things. human nature which was in need of the grace of salvation from God should not have been assumed, as according to the opinion of the heretics this same Godhead would have satisfied the requirements of human nature, and in this case it would have been superfluous to assume a body at all as the Godhead was able to perform all its acts. This, however, was not the will of God, who indeed wished to put on and raise the fallen man who is composed of a body and of an immortal and rational soul, so that "as by one man sin entered the world, and death by sin, so also the free gift and the grace of God by the righteousness of one man might abound unto many." As death was by man so also the resurrection from the dead (will be) by man. because "as we all die in Adam, even so in Christ shall all be made alive." 2 as the blessed Paul testifies. Therefore it was necessary that He should assume not only the body but also the immortal and rational soul; and not only the death of the body had to cease but also that of the soul, which is sin. Since according to the sentence of the blessed (Paul) sin entered the world through man, and death entered through sin, it was necessary that sin which was the cause of death should have first been abolished, and then the abolition of death would have followed by itself. If sin were not abolished we would have by necessity remained in mortality, and we would have sinned in our mutability; and when we sin, we are under punishment, and consequently the power of death will by necessity remain.

It was, therefore, necessary that sin should have first been abolished, as after its abolition there would be no entry for death. It is indeed clear that the strength of the sin 3 has its origin in the will of the soul. In the case of Adam also it was his soul which first accepted the advice of error and not his body, because it was not his body that Satan persuaded to yield to him, to forsake God and to believe that his Helper was a deceiver, in his desire for higher things; and in following the advice of Satan he transgressed the commandment of God and chose for himself those things which were contrary to the commandment of God. It was not his body that had to know these things but his soul which, on the promise of higher things, yielded and accepted the advice of the deceiver and lost the good things that it possessed.

¹ Rom. v. 12, 15 and 17. ² 1 Cor. xv. 22. ³ Cf. 1 Cor. xv. 56.

It was, therefore, necessary that Christ should assume not only the body but also the soul. The enemy of the soul had to be removed first and then for the sake of it that of the body, because if death is from sin and the same death is the corruption of the body, sin would have first to be abolished and the abolition of death would follow by itself.

It would be possible to save the body from death and corruption if we first made the soul immutable and delivered it from the passions of sin, so that by acquiring immutability we would also obtain deliverance from sin. The abolition of death would then be effected by the abolition of sin, and after the abolition of death it would be possible that our body should remain without dissolution and corruption. If the soul had only sinned in those things that befall it from the passions of the body, it would perhaps have been sufficient for our Lord to have assumed only the body in order to deliver (the soul) from sin. Many, however, and of different kinds are the iniquities and sins that are born of the The first (sin) through which it shows its association with Satan is that of pride, about which the Apostle said: "Lest being lifted up in pride he should fall into the condemnation of the Devil."1 sentence the Apostle has shown that any one who falls into pride becomes the associate of the Devil in condemnation. The one, therefore, who possesses the uncorporeal Devil in his evil thought, feels passion in his soul; and consequently it is clearly evident that the soul was greatly in need to be delivered from sins and be saved also from the passions of the body which overcome it by the power that the latter adequately possesses.

The blessed Paul bears witness to our words when he counts the evils to which men were drawn, to which they degraded themselves and from which Christ came into the world to deliver them; he says thus: "Wherefore God gave them over to a reprobate mind to do that thing which is not convenient, being filled with all unrighteousness, wickedness, covetousness, fornication, maliciousness, envy, murder, debate, deceit, malignity; and are disobedient to their parents, implacable and unmerciful." These (evils) are clear and evident and in no need of a comment, and the majority of them are not born of the passions of the body but exclusively of the will of the soul. Indeed wickedness, maliciousness, envy, debate, deceit and malignity, together with pride, boasting, invention of evil things, disobedience to parents,

¹¹ Tim. iii. 6.

² Rom. i. 28-31.

non-understanding, covenant-breaking, and unmercifulness—all these are clearly from the soul.

It is with justice, therefore, that our Lord assumed the soul so that it should be first delivered from sin and be transferred to immutability by the grace of God through which it overcomes also the passions of the body. When sin is abolished from every place and has no more entry into the soul which has become immutable, every kind of condemnation will rightly be abolished and death also will perish. The body will thus remain immune from death because it has received participation in immortality. The blessed Paul confirms this in saying: "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, for the law of life in Christ Jesus hath made thee free from the law of sin and death."

He said that all the sentence of death,² together with all condemnation, has been removed to those who believed in Christ, because they became alien to the way of mortality and received the Spirit and immortality, and with it they assumed immutability and became completely free from sin and mortality. It is, therefore, great madness not to believe that Christ assumed the soul; and he would even be madder who would say that He did not assume human mind, because such a one would imply that He either did not assume the soul or that He did assume the soul not of man but an irrational one akin to that of animals and beasts.

Human soul differs only from that of animals in the fact that the latter has no distinct person ³ of the soul except in the (material) composition of the animal, ⁴ and so it has no separate existence, and is not believed to survive after the death of the animal. This is the reason why what is called the soul of the animal, which is said to reside in its blood, ⁵ perishes when the blood is shed; and it is the soul that was believed to reside in the person and in the movements of the animal

¹ Rom. viii. 1-2 where "me" for "thee."

² Cf. 2 Cor. i. 9.

 $^{^3}$ I.e., personality, existence. I prefer here also to use the word "person" (in Syr. $Ken\bar{\nu}ma$) which is probably a translation of the Greek $\dot{\nu}\pi\dot{\nu}\sigma\tau a\sigma\iota s$ in order to preserve the nature and the character of the theological terms used in the fourth century.

⁴ I.e., as long as the animal quâ animal is alive.

^b The ancients believed the soul of the animal to reside in the blood. See Barsalibi's treatise against the Armenians, vol. iv., p. 33 of my Woodbrooke Studies, and 'Ali Tabari's Book of Religion and Empire, p. 82 of my edition. Cf. Aristotle, De anima, i. 2, and Levit. xvii. 18.

before its death. The soul of men, however, is not like this, but it resides in its own person and is much higher than the body, as the body is mortal and acquires its life from the soul and dies and perishes whenever the soul happens to leave it. As to the soul, when it goes out it remains and does not perish but lasts forever in its own person because it is immortal and is incapable of receiving any injury in its nature from men. When (Christ) said: "Fear not them which kill the body but are not able to kill the soul," He clearly showed that the body is capable of death because it is mortal, but that the soul will remain immortal because it cannot be injured by men in its nature.

The difference between the soul of men and the soul of animals is such that the latter is irrational and has no person, while the former is immortal and is rightly believed to be also rational. Who is, therefore, so mad and devoid of human understanding as to assert that human soul is without knowledge and without reason, unless he wishes to be a teacher of a novel theory not found previously in the world to the effect that there exists an immortal nature which lives in an imperishable life but which is itself irrational? Such a thing is indeed impossible, because anything that is immortal in its nature and dwells in an imperishable life is also truly rational and endowed with reason.

Because of all this our blessed Fathers warned us and said: He was incarnate and became a man, so that we should believe that the one who was assumed and in whom God the Word dwelt was a complete man, perfect in everything that belongs to human nature, and composed of a mortal body and a rational soul, because it is for man and for his salvation that He came down from heaven.

They rightly said that He assumed a man who resembles ⁴ those from whom He was assumed, because the man whom He assumed resembles Adam who introduced sin into the world, so that He might abolish sin by one who was of the same nature. Indeed, He put on a man resembling Adam who after having sinned received the punishment of death, so that He might eradicate sin from us and abolish death by similar means. When He said: "The prince of this world cometh, and hath nothing in me," ⁵ He showed that such was the

¹Lit. Receiving anything.

² Lit. person of the soul.

⁵ John xiv. 30

² Matt. x. 28.

⁴ Possibly: because he resembles.

reason for His resurrection from the dead, because Satan was holding the reins of the power of death on account of the sin that was cleaving to us, as Paul said, and was always working for death.

And because when we were subjected to sin 3 we had no hope of deliverance, the grace of God kept that man whom God put on for us free from sin, but Satan came with his deceitfulness and brought death upon Him as upon (any other) man, when he roused all the Jews against Him; and since He was not touched by sin which would subject Him to death, Christ our Lord received also upon Himself the death which with wickedness the tyrannical Satan brought upon Him. He showed to God that there was no sin in Him and that it was through injustice that He was enduring the trial of death. And He effected 4 the abolition of condemnation with ease, and He rose from the dead by the power of God and became worthy of a new and ineffable life which He generalised to all the human kind.

This is the reason why our Lord said here: "The prince of this world cometh, and hath nothing in me." In another passage He said: "Now is the judgment of this world: now shall the prince of this world be condemned and cast out, and I when I am lifted up from the earth will draw all (men) unto me." In the first passage He shows that Satan had not one just cause for bringing death upon Him, and in the second that He had summoned the Rebel to a kind of judgment where he had condemned him and cast him out of his iniquitous power, and that after obtaining these good things He would make all men partakers of His glory.

Our blessed Fathers said that He became incarnate so that you might understand that He assumed a complete man, who was a man not only in appearance but a man in a true human nature, and that you might believe that He assumed not only the body but the whole man who is composed of a body and of an immortal and rational soul. It is such a man that He assumed for our salvation and it is through Him that He effected salvation for our life, because He was justified and became blameless by the power of the Holy Spirit, as the blessed

¹ Rom. v. 21.

² Note the use of the verd ethhayyal.

³ Cf. Rom. vi. 17, etc.

⁴ Lit. received.

⁵ John xii. 31-32.

⁶Lit. "that He had a kind of judgment with the Rebel."

Paul said: "He was justified in the Spirit," and again: "Who through the eternal Spirit offered Himself without spot to God." If He suffered death according to the law of men, because He had no sin He rose from the dead by the power of the Holy Spirit and became worthy of a new life in which the wishes of the soul are immutable, and He made the body immortal and incorruptible. In this He made us all participants in His promises, and as an earnest of His promises He gave us the first-fruits of the Spirit so that we might possess a faith without doubts concerning future things; and "He established us with you in Christ and sealed us and gave the earnest of His spirit in our hearts."

We also expect to be immortal and incorruptible at the resurrection from the dead when there will be no entry for sin into us. The blessed Paul bears witness to this in saying: "For this corruptible must put on incorruption, and this mortal immortality; and when this corruptible shall have put on incorruption, and this mortal immortality, there shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law." He means that when we have risen from the dead immortal and incorruptible and our nature has received immutability, we shall be unable to sin, and when we have been freed from sin we shall not need the law. Indeed what is the need of the law for a nature which is freed from sin and which has no inclination towards evil.

Well did the blessed Paul say after these: "Who gave us the victory through our Lord Jesus Christ." This shows that it is God who was for us the source of all good things, and it is He who gave us the victory over all adversaries, either death or sin or any other evil born of them: He who for us put on the man our Lord Jesus and transferred Him through His resurrection from the dead to a new life, and placed Him at His right hand, and gave us by His grace

¹ 1 Tim. iii. 16. ² Heb. ix. 14.

³ This passage is also quoted in the Acts of the Fifth Council (Mansi, ix. 218). It is again stated in this Council that it is culled from Theodore's work ad baptizandos. See the "Prefatory Note."

⁴ Rom. viii. 23. ⁵ 2 Čor. i. 21-22. ⁶ 1 Cor. xv. 53-56. ⁷ *Ibid.*, 57.

communion with Him, when, in truth, as the blessed Paul said: "our vile body shall be changed and be fashioned like unto His glory." 2

Because the things said by our blessed Fathers concerning the humanity of our Lord are many let us put an end here to our teaching of to-day, and let us praise the Father, the Son and the Holy Spirit now, always, and for ever and ever.

Here ends the fifth chapter.

CHAPTER VI.

In what we have already said we have explained to your love that which was said by our blessed Fathers concerning the humanity of our Lord in the profession of faith, which they wrote and handed down to us according to the teaching of the Books. We were obliged to use many words so that you might thoroughly understand all the meaning of their sentences, and if it were possible we would have said more in order to confirm the truth and to refute the deceitful words of the heretics, but the measure of what we said was considered by us to be sufficient to all those who possess goodwill in religion, because to those who have an unwilling mind, even a long discourse will be of no avail, while to those who possess a good will a short discourse will suffice for the demonstration of the truth, when (this discourse) is drawn from the testimony of Holy Writ. Let us then embark to-day, by the assistance of the grace of God, on the continuation of that which we said previously.

After having said: Who for us children of men and for our salvation came down from heaven and was incarnate and became a man (our blessed Fathers) added: And was born of the Virgin Mary and crucified in the days of Pontius Pilate. They might have said many things that happened in the meantime such as He was wrapped in swaddling clothes, was laid in a manger, was under the law," was baptised and made manifest the works of the Gospel and many more things. If they had wished it they would have narrated all that the Sacred Books have taught us about Him and that

³ Gal. iv. 4, etc.

¹ This passage is also quoted in the Acts of the Fifth Council (Mansi, ix. 218). It is again stated in this Council that it is excerpted from Theodore's work ad baptizandos. See the "Prefatory Note." ² Phil. iii. 21.

which was accomplished by Him for our salvation, as He fulfilled thoroughly the law of nature for us, because He was going to reform our nature, and He further observed the law of Moses so that He might pay our debt to the Lawgiver; and He was baptised so that He might give an emblem to the grace of our baptism; and He showed effectively in Himself the Economy of the Gospel to all men. After all these He went to crucifixion and death so that He might destroy the last enemy, which is death, and make manifest the new and immortal life.

Our Fathers, however, took trouble to say all these things in short terms so that the hearers might learn them with ease, and so that we might also learn thoroughly every one of them from the Sacred Books. They wrote and arranged the Creed in short terms, and this is the reason why they said: Who was born of the Virgin Mary and was crucified in the days of Pontius Pilate. They only said the beginning and the end of the Economy that took place on our behalf, as the beginning of all grace is His birth of Marv. and its end is crucifixion. They called crucifixion the Passion, and all those things which took place in it. They included all of them in one word because from the Cross arose death and from death immortal life, as the blessed Paul said also 1: "The preaching of the Cross is to them that do not believe 2 foolishness, but unto us which are saved 3 it is the power of God." He also said: "Though He was crucified through weakness yet He liveth by the power of God." 4 He showed here that the word of the Cross is the power of God to those who are saved because it is with His hand that He destroyed death and made new life manifest.

In their profession of faith our blessed Fathers wrote, therefore, in short terms, at the beginning and at the end, all those things that were done in the interval, in order to extend their knowledge to all those willing to learn the truth. It is obvious that they do not teach that the Divine nature of the Only Begotten was born of a woman, as if it had its beginning in her, because they did not say that the one who was born of His Father before all the worlds and who is eternally from Him and with Him had His beginning from Mary, but they followed the Sacred Books which speak differently of natures

¹ 1 Cor. i. 18. ² Lit. in all versions: "that perish." Lit. "alive," as in the Peshitta. ⁴ 2 Cor. xiii. 4.

while referring (them) to one prosopon on account of the close union that took place between them, so that they might not be believed that they were separating the perfect union between the one who was assumed and the one who assumed. If this union were destroyed the one who was assumed would not be seen more than a mere man like ourselves. The Sacred Books refer the two words 1 as if to one Son, so that they might show in the same faith both the glory of the Only Begotten and the honour of the man whom He assumed.

Indeed, after the blessed Paul had said: "Of whom Christ (came)," he added: "according to the flesh," 2 in order to separate the natures and to show that he is speaking of Christ who is from the Iews according to the flesh and that he is naming neither the nature of the Godhead of the Only Begotten, nor God the Word who was from the beginning with God and who is eternally in the bosom of His Father, but the form of the man which He assumed. And so that by this word and this addition to the effect that the human nature of Christ was taken "from the Jews" the glory of Christ might not be brought low, or that He might be believed that since He is man by nature and is born of children of men. He has nothing more, he added the sentence which follows: "He is God over all" in order to show the glory of Christ, which is from God the Word who assumed Him and united Him to Himself, as He is the cause of all and Lord over all. And because of the close union that this man has with God the Son, He is honoured and worshipped by all the creation.

While the blessed Paul might have said: "In whom is God over all" he did not do so, but said: "He is God over all," because of the close union between the two natures. He did not believe that He who was born of the Jews according to the flesh is God over all by nature, nor did he profess that the human nature is the cause of all and is Lord of all by nature, but he professed that the form of man which He assumed was Christ in the flesh, and Him who assumed that form he called God over all; he, however, mentioned these two things together in order to show the distinction found between the natures. Nobody believes that He who is from the Jews according to the flesh is God by nature, nor that God who is above

all is from the Jews by nature; he said the two things together in order to show the close union that took place between the one who was assumed and the one who assumed, and in order that together with the difference in natures the honour and the glory that came to the man who was assumed from his union with God who assumed him, might be known to all.

He wrote something similar to this to the Philippians in saying: "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men and was found in the fashion of a man." Here also he clearly made a distinction between the natures and between Him who is in the form of God and Him who is in the form of a servant, between Him who assumed and Him who was assumed, and (he showed) also that He who assumed became in the fashion of a man in Him who was assumed. He who was assumed was truly in the fashion of a man, in whom was found the one who assumed Him; and He who assumed, while not a man, became in His incorporeal and immaterial nature in the form of a servant, which by nature was corporeal and material; and He was a man 3 according to the law of human body. He thus hid Himself at the time in which He was in the world and conducted Himself with the children of men in such a way that all those who beheld Him in a human way and did not understand anything more, believed Him to be a mere man.

In saying this he made a clear distinction between the natures of the one who is in the form of God and the one who is in the form of a servant, of the one who assumed and the one who was assumed. And he taught us also about the human nature in which our Lord was, as he said congruous things concerning the form of the servant which He assumed: "He humbled Himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth, and that every

¹ This sentence is quoted in the Acts of the Fifth Council. See "Prefatory Note."

Phil. ii. 6-7.

³ Lit. was found to be a man.

tongue should confess that Jesus Christ is Lord to the glory of God His Father." 1

It is not Divine nature that received death, but it is clear that it was that man who was assumed as a temple to God the Word, (a temple) which was dissolved and then raised by the one who had assumed it. And after the Crucifixion it was not Divine nature that was raised but the temple which was assumed, which rose from the dead, ascended to heaven and sat at the right hand of God; 2 nor is it to Divine nature—the cause of everything—that it was given that every one should worship it and every knee should bow, but worship was granted to the form of a servant which did not in its nature possess (the right to be worshipped). While all these things are clearly and obviously said of human nature he referred them successively to Divine nature so that his sentence might be strengthened and be acceptable to hearers. Indeed, since it is above human nature that it should be worshipped by all, it is with justice that all this has been said as of one, so that the belief in a close union between the natures might be strengthened, because he clearly showed that the one who was assumed did not receive all this great honour except from the Divine nature which assumed Him and dwelt in Him.

Our blessed Fathers wrote in the Creed something that is in harmony with this. They first taught us about the nature of the Godhead of the Only Begotten, that He is from the Father before all the worlds, that He is born of the nature of the Father and not made, and that He is a true God and consubstantial with God because He is born of His Father. After having taught us these things concerning the divinity of the Only Begotten they proceeded to teach us concerning the Economy of His humanity and said: Who for us children of men and for our salvation came down from heaven and was incarnate and became a man like us in order to effect salvation for all the human race. And they taught all those things that happened to the human nature: things through which God wished His Economy to be accomplished on our behalf. And He who was assumed for our salvation bore upon Himself all things affecting mankind, and became worthy of perfection and a source of benefits for us through our communion with Him.

¹ Phil. ii. 8-11.

² Col. iii. 1. etc.

They said the above things as of one in conformity with the teaching of the Books; not that human acts were affecting God in His nature, but they referred these human acts to Him because of the close union, so that the high things that happened to Him after the Passion—things that transcend human nature—might be believed, and so that all might accept them when learning that it was Divine nature which put on man and that by its union with Him He received all this honour and glory.

Many things, as we have said, happened to Him according to human law; things which we may learn from the Gospel. He was wrapped in swaddling clothes after He was born and laid in a manger; 1 He was circumcised after the custom of the law and was brought to the temple according to the order of Moses; He was shown before the Lord and endured all things dealing 2 with His increase in stature, wisdom and favour, while He was subject unto His parents; 3 He practised in a right way all (things dealing with) the justification of the law, and then received baptism, from which He gave the New Testament as in a symbol: He endured the temptation of Satan and bore upon Himself the toil of journeys and the offering of prayers with great devotion; and, to shorten my speech, He performed all the work of the Gospel with much labour and sweating, showed much patience with His enemies, and finally drew nigh unto death by crucifixion, through which He abolished death by His resurrection from the dead.

Our blessed Fathers omitted all these and said: And was born of Mary and crucified in the days of Pontius Pilate, because the beginning of His Economy for us is one thing and its end is another, and they included between both headings, one after another, all those things that the Book of the Gospel taught us. He was born of the Virgin Mary as a man, according to the law of human nature, and was made of a woman. Indeed the Apostle said thus: "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In saying that He was made of a woman He showed that He entered into the world from a woman according to

¹ Luke ii. 7.

³ Luke ii. 51-52.

⁵ Gal. iv. 4.

² Text: All these together with.

⁴ Lit. of men.

⁶ Gal. iv. 4-5.

the law of the children of men, and the fact that "He was under the law to redeem them that were under the law that we might receive the adoption of sons," happened so that He might pay our debt to the Lawgiver and procure life for us.

Since He became one of us in nature it is with justice that He paid the debt of His human kinship; on account of His nature which was identical with ours He was bound to do this, and He did it. We were delivered from the yoke of bondage because of the freedom which He gave us in His grace. The fact that He was not born of a man but was only fashioned by the Holy Spirit in the womb of His mother, is beyond the nature of the children of men, and the (Apostle said) that He was made of a woman in order to show us that He was fashioned from the nature of a woman and was born according to the law of nature; and this does not cause any injury to nature, because Eve also was made of Adam, and her birth is different from that of all men since she received her existence from a rib only, without marital intercourse. She had an identical nature with Adam because she received the beginning of her existence from him.

In this way we should also think about Christ our Lord. was a novel thing to have been fashioned from a woman without marital intercourse, by the power of the Holy Spirit, but He is associated with the human nature by the fact that He is from the nature of Mary, and it is for this that He is said also to be the seed of David 2 and Abraham, as in His Nature He is related to them. This is the reason why the blessed Paul said: "For unto the angels hath He not put in subjection the world to come whereof we speak, but unto the one concerning whom the Book testifies, saying, 'What is man that thou art mindful of him, or the Son of Man that thou visitest him'?" And again: "He took not from the nature of angels but from the seed of Abraham." 4 His words show that our Lord did not take a body from the angels, nor did He make the angels the head and renovator of the future creation which we are expecting. but the man whom He assumed from the seed of Abraham and through whom He performed all this ineffable Economy and whom He first raised from the dead and transferred to immortal and unchangeable life. Him He made the head and renovator of all the

¹ Gal. v. 1.

² 2 Tim. ii. 8, etc.

³ Heb. ii. 5-6.

⁴ Ibid., 16.

creation, so that He was with justice set over the government of the new creation.

As a man He was born of a woman according to the law of nature, and although this happened to Him in a novel way, in the sense that He alone, to the exclusion of the rest of mankind, was fashioned in the womb by the Holy Spirit without any marital intercourse, yet all that which He did for us He did according to the law of our nature, so that He grew little by little, reached full age and performed also carefully the requirements of the law. And because He paid our debt to the law and received victory from the Giver of the law on account of His having put into practice all the requirements of the law, He drew, with His own hand, to all His human race that blessing which the law had promised to all those who keep it.

He was also baptised so that He might perform the Economy of the Gospel according to order, and in this (Economy) He died and abolished death. It was easy and not difficult for God to have made Him at once immortal, incorruptible and immutable as He became after His resurrection, but because it was not He alone whom He wished to make immortal and immutable, but us also who are partakers of His nature, He rightly, and on account of this association, did not so make the firstfruits of us all 1 in order that, as the blessed Paul said, "He might have the pre-eminence in all things." In this way, because of the communion that we have with Him in this world, we will, with justice, be partakers with Him of the future good things. And as after He was born of a woman He increased little by little according to the law of humanity, and grew up fully, and was under the law and acted according to it, so also in the life of the Gospel He became an example as man to man.

Because it was necessary that we who were born later should receive faith concerning the above future good things and that we should believe that our Saviour, our head and the cause of all of them for us, was Christ our Lord, it was imperative that He should also arrange as much as possible our mode of life in this world according to the hope of the future. It is with justice, therefore, that in this also He became our model.⁴ He was baptised so that He might give a symbol to our own baptism. In it ⁵ He was freed from all the

¹ I.e. Christ; cf. 1 Cor. xv. 23 ³ Lit. was perfected. ⁴ Lit. head.

² Col. i. 18. ⁵ In His baptism.

obligations of the law. He performed also all the Economy of the Gospel: He chose disciples to Himself, established the teaching of a new law and a new doctrine, promulgated ways of acting congruous to His teaching and different from the teaching of the (old) law, and taught that the ways of acting of us who believe should be in harmony with His new teaching.¹

We also when we are baptised show (in ourselves) the symbol of the world 2 to come; we die with Him in baptism, and we rise symbolically with Him, and we endeavour to live according to His law in the hope of the future good things which we expect to share with Him at the resurrection from the dead. If Christ our Lord had immediately after His rising from the dead, raised also all men who had previously died, and had bestowed upon them new life fully and immediately, we should have been in no need of doing anything; as, however, He actually performed only on Himself the renewal which is to come and through which He rose from the dead and His body became immortal and His soul immutable, it became necessary that this decrepit and mortal world should last further in order that mankind might believe in Him and receive the hope of communion (with Him) and future life.

It is with justice, therefore, that He paid the debt of the law, received baptism, and showed the new Economy of the Gospel, which is the symbol of the world to come, so that we also, who believed in Christ and became worthy of baptism, through which we received the symbol of the world to come, should live according to His command-This is the reason why the blessed Paul said: "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." In this he shows that through baptism we have received the teaching of the new Economy which is the symbol of the world to come, and as much as possible we strive to live according to it, while remote from all sin, and so not according to law. Indeed we are baptised as men who die with Him and will rise symbolically with Him, because "so many of us as were baptised into Jesus Christ were baptised into His death and were buried with Him by baptism into death; that like as Jesus Christ was raised up from the dead in the glory of His Father, even so we should walk in newness of life." 4

¹ Lit. with those. ² Lit. that world. ³ Rom. vi. 17. ⁴ /bid., 3-4.

After having received the grace of baptism we become strangers to all the observances of the law and we are as in another life: "You are become dead to the law by the body of Jesus Christ." He (Paul) said this because you have attained new life in the baptismal birth and have become part of the body of Christ our Lord; and we hope to have communion with Him now that we are freed from the life of this world and dead to the world and to the law, because the law has power in this world and we become strangers to all this world according to the symbol of baptism.

When Christ our Lord performed all these things for us He drew nigh unto death, which He received by crucifixion, not a secret death, but a death that was conspicuous and witnessed by all because our Lord's resurrection was going to be proclaimed by the blessed Apostles, while the miracles wrought wonderfully by the Holy Spirit were sufficient for the corroboration of their testimony. His death had to be seen by all, as His resurrection meant the abolition of death. Indeed, He loosed the pains of death 2 completely by his resurrection from the dead, ascended unto heaven and sat at the right hand 3 of God, and is for us a true surety 4 by our participation in His resurrection. "You were saved by the grace of Him who raised us with Him 5 and placed us at the right hand in heaven in order that He might show to the future worlds the greatness of the wealth and the sweetness of His mercy which was shed on us abundantly through our Lord Jesus Christ." 6

And in order that we may believe in the good things which He promised to us, in spite of their greatness and in spite of the fact that they transcend us, He gave us the earnest of the future things, the firstfruits of the Holy Spirit, as the blessed Peter said: "He was exalted by the right hand of God, and He confirmed the promise of the Holy Ghost which He had received, and shed forth this upon us abundantly, as you now see and hear." He calls "the promise of the Holy Ghost" the grace which was given for the confirmation of the future good things by the Holy Ghost. Indeed, these future things are confirmed in us by the power of the Holy Ghost. As the blessed Paul said: "It is sown a natural body and it will rise a

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<sup>1</sup> Rom. vii. 4, where no "Jesus."

<sup>2</sup> Acts. ii. 24.

<sup>3</sup> Col. iii. 1, etc.

<sup>4</sup> Heb. vii. 22.

<sup>5</sup> 2 Tim. i. 9, etc.

<sup>6</sup> Tit. iii. 6.

<sup>7</sup> 2 Cor. v. 5; Eph. i. 14.

<sup>8</sup> Acts ii. 33.
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spiritual body." And in order that we may possess these future good things in a firm faith without doubt, He gave us even in this world the firstfruits of the Spirit which we received as the earnest, of which the blessed Paul said: "In whom ye believed, and ye were sealed with that Holy Spirit (of promise) which is the earnest of our inheritance." And the Economy of the grace of Christ our Lord, for which we receive baptism, is like unto this.

Our blessed Fathers did well, therefore, to hand to us our faith by going to the firstfruits of the faith, and including in them all the necessary things in saying: And was born of the Virgin Mary and crucified in the days of Pontius Pilate. I believe, however, that my speech has exceeded the limits as the words (which express) the Economy of the grace of Christ have only been delivered to us (in short terms) as given above. In order, therefore, that you may not receive a teaching which is not perfect and that we may not trouble you with many words, let us, by the permission of God, leave off here the things which will follow what has been said, and be satisfied with what has already been spoken to-day, and let us praise the Father, the Son and the Holy Spirit now, always, and for ever and ever.—Amen.

Here ends the sixth chapter.

CHAPTER VII.

Let us proceed now to deal with the grace of the Economy of the humanity of our Lord and Saviour Jesus Christ, and see what our blessed Fathers have handed down to us about it in the creed. This is the third day I am discoursing on this subject to your love, as I am anxious that you should learn it little by little and keep my words in your memory. Let us, therefore, begin to-day also to speak to you concerning things that fit the sequence of those already said.

Immediately they began the words which deal with the Economy (of our Lord) our blessed Fathers first showed for whom was all this Economy accomplished, and said: Who for us children of men, to which they added: And for our salvation in order that the purpose of the Economy might be known. To this they added also: Came down from heaven, in order that they might make us understand the

¹ 1 Cor. xv. 44.

³ Lit. here.

² Lit. faith like this.

⁴ Eph. i. 13.

boundless humility that was involved in His coming down to us, as if they were repeating the sentence of the blessed Paul: "Though He was rich yet for your sakes He became poor," 1 and humbled Himself to our wretchedness from the height of His glory and from His mighty greatness. And in order to show us how He came down they said: And became a man. He did not humble Himself here by an ordinary act of Providence nor by the gift of the assistance of (Divine) power that He had in the same way as He performed many other things, but He assumed and put on our nature in which He was,2 and in which He dwelt so that He might perfect it with sufferings and unite it to Him. In this they (our blessed Fathers) showed us the gift of His grace which they saw in the human race, and through which He assumed a man from us, was in Him and dwelt in Him, and they taught us that He endured and bore all according to human nature so that we might understand that He was not a man in appearance only, but that He was a real man who suffered all the human [passions] according to human nature.

And in order not to lengthen their speech they omitted all the things which He gradually performed and which we may learn with accuracy from the reading of the Gospel, and they rightly made use of condensed words and said: And was born of the Virgin Mary and was crucified in the days of Pontius Pilate, and in this way they included all the Economy in its beginning and its end. We remember that we told your love that it is the habit of the Books to include all the Economy of Christ in the mention of the crucifixion, because death came to Him by crucifixion, and He abolished death by death and made manifest the new, immortal and immutable life.

In this way our blessed Fathers included also all the Economy in these words, but were aware that especial attention had to be paid to the words said of the Passion or of the things that happened in the Passion, as they transcend all human intellect. In order that no doubt concerning the reality of the Passion might enter the mind of the hearers on account of the sublimity of this same Passion, and in order that they might not think that it took place in appearance only, they stressed their words so that they should be believed in the sense that He died in reality and so as to show that human death and all

¹2 Cor. viii. 9. ² I translate "He was" literally.

passions were abolished by the resurrection of Jesus Christ. Indeed, if Christ endured death by crucifixion in order to make manifest His death to all and with His death His resurrection also by which death was abolished, it is with justice that our blessed Fathers warned us first on the subject of His death and then taught us concerning His resurrection.

This is the reason why, after having said, And was crucified in the days of Pontius Pilate, they added: And was buried, in order to teach us that He did not die only in appearance and in an unreal way but that He actually died a natural death so that after His death His body was also buried according to the law of human nature. In this they followed also the teaching of the blessed Paul, who, when speaking to the Corinthians of the resurrection of the dead because of which he made mention of the resurrection of Christ our Lord—so that he might confirm the general resurrection from the resurrection of Christfirst taught about His death in saying that Christ died a real death, since His death once established the words concerning the preaching of His resurrection will be readily accepted. He said in effect: "I delivered unto you first of all that which I also received that Christ died for our sins according to the Scriptures, and that He was buried." 1 He did not make use of the additional sentence "and was buried" to no purpose, but he made use of it to show that He truly died according to the law of human nature and that He duly endured death according to a mortal nature.

In this same way, after our blessed Fathers had said, And was crucified in the days of Pontius Pilate, in order to show that He had died they added the sentence: And was buried, so as to demonstrate, according to the preaching of the Apostle, that He had truly died.

Further, as the blessed Paul, after having said that He was buried and that He had truly died, added: "He rose again the third day according to the Scriptures" —and it was in this way that he was able to teach concerning the resurrection of Christ after His death and to fix the true belief in His death in the souls of the hearers—so also our blessed Fathers, after having said, And was buried, added: And rose the third day according to the Scriptures. They made

an accurate use of the words of the Scriptures in delivering to us the belief in the resurrection. The question involved in the resurrection is not an unimportant one because to those who do not believe it implies the danger of death and of falling away from all benefits, but on those who believe this same resurrection bestows confidence, and puts the seal on all the wonderful things accomplished in the Economy of Christ. Indeed this resurrection is the end of all the Economy of Christ and the principal object of all the reforms wrought by Him, as it is through it that death was abolished, corruption destroyed, passions extinguished, mutability removed, the inordinate emotions of sin consumed, the power of Satan overthrown, the urge of demons brought to nought and the affliction resulting from the law wiped out. An immortal and immutable life reigns by which all the above evils are abolished and destroyed, and it was through them that the demons entered to fight against us.

This is the reason why the blessed Paul said: "If the dead rise not, then is not Christ raised, and if Christ be not raised then our preaching is vain and your faith is also vain." If it is not possible that the dead should rise it is evident that Christ also did not rise, because in His body He was of the same nature and received death according to the law of nature. If we believe that Christ rose it is clear and obvious that resurrection is a true fact, as that which is impossible would not have happened, even to Him, but since it happened to Him it is clear and evident that it is possible.

We ought not, therefore, to deny resurrection as an impossible thing, but it is imperative for us to believe in it, because it did happen once and had its beginning in Christ our Lord. He who denies the general resurrection denies also the resurrection of Christ, because in His flesh He was part of human nature, and he who denies this shows that "our preaching is vain and your faith is also vain." Because resurrection is the principal benefit of all the Economy of Christ in the flesh—since by it all evil things vanish and an entry is effected for all good things—He who denies this same resurrection makes our preaching and your faith vain. If death is not abolished the dominion of evil things is still standing and we do not look yet for good things. It is indeed plain that if the resurrection did not take place death

would still be holding dominion, from which it could not have been overthrown, and because of this same death sin would also be in the ascendant and all evil things would be surrounding us, because he (Paul) said: "If the dead rise not, then is not Christ raised, and if Christ be not raised then your faith is vain and you are yet in your sins." In this he shows that death was abolished through resurrection, and sin through death, as after the resurrection we become immortal and immutable, and if the resurrection does not take place faith is vain and death holds sway together with sin, and you also are still in your sins and have no hope of good things which we announced as coming to you through the resurrection.

It is with justice, therefore, that in accordance with the words of the Apostle our blessed Fathers first mentioned the principal benefit of the Economy of Christ in saying: And rose from the dead, and then added the sentence: And ascended into heaven. It was necessary that after having known that He rose from the dead we should also know where He is after His resurrection. As the Sacred Book, after saying that God made Adam, added how, from what, and also in which locality He placed him to lead his earthly life, so also in the case of Christ our Lord who was assumed from us and was according to our nature, because after (our blessed Fathers) said that He rose from the dead they rightly added that He ascended into heaven so that we should learn that He moved into an immortal nature and ascended into heaven, as it was necessary for Him to be high above all. All the evangelists narrated to us His resurrection from the dead and with it they ended their respective Gospels, because they knew that it was sufficient for us to learn that He rose from the dead, moved to an immortal and immutable life and gave us the hope of participating with Him in the future good things. The blessed Luke, however, who is also the writer of a Gospel, added that He ascended into heaven 2 so that we should know where He is after His resurrection. It is also known that he taught us this at the beginning of his teaching when he wrote the Acts of the Apostles,3 where he further added the rest of the facts, one after another, as it fitted the sequence of the narration.

As it is not only in His resurrection that Christ became our

¹ Cor. xv. 17. ² Luke xxiv. 51. ³ Acts i. 9-10.

firstfruits 1 but also in His ascension into heaven—in both of which He made us partakers of His grace—it is right that we should be instructed in both of them, because we do not expect only to rise from the dead but also to ascend into heaven, where we will be with Christ our Lord. In this same way the blessed Paul said also that "our Lord Himself shall descend from heaven with a shout and with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet our Lord in the air, and so shall we ever be with our Lord." 2 In another passage he said also: "For our conversation is in heaven from whence we look for the Saviour our Lord Jesus Christ who shall change our vile body that it may resemble His glorious body," 3 in order to show us that we shall be transferred to heaven from whence Christ our Lord will come and change us at the resurrection from the dead and make us like the form of His body and take us up to heaven so that we may ever be with Him. And again he said: "For we know if this our earthly house were dissolved, we have a building of God and an house not made with hands, eternal in the heavens," 4 in order to teach us that at the resurrection we will become immortal and dwell in heaven. And a little further on he said: "While we are in the body, we are absent from our Lord, for we walk by faith and not by sight; we are confident and willing to be absent from the body and to be present with Christ." 5 and showed that as long as we are in this mortal body we are as it were absent and remote from our Lord, as we are not actually enjoying yet the future good things since we have only received them by faith, but in spite of their being so we have great confidence in possessing them,6 and we are looking with great eagerness to the time when we will divest ourselves of this mortal body and cast it away from us and become immortal and immutable at the resurrection from the dead, and then we will be with our Lord like men who for a long time and for the duration of this world were absent and expecting to be present with Him.

This is the reason why he said: "Jerusalem which is above is

¹ 1 Cor. xv. 23. ² 1 Thess. iv. 16-17.

³ Phil. iii. 20-21. ⁴ 2 Cor. v. 1.

⁵ Ibid., 6-8, where "with the Lord" for "with Christ."

⁶ Lit. those future things.

free, which is the mother of us all." ¹ He called "Jerusalem which is above" the abode which is in heaven and in which we, reborn at the resurrection, shall become immortal and immutable, when we shall truly enjoy perfect freedom and happiness, and when nothing will constrain us and no pain will affect us, but we will be in ineffable pleasures and in a happiness that will have no end; and we are expecting to enjoy these pleasures in which Christ our Lord became our firstfruits, ² (Christ) whom God the Word put on, and who through the close union that He had with Him became worthy of all this glory and gave to us also the hope of communion with Him.

It is with justice, therefore, that the Sacred Book taught us that not only He rose from the dead but ascended also into heaven, so that we too should preach that which is implied by our blessed Fathers who, after having said, He rose the third day, added: And ascended into heaven. And they further added to their words: And sat at the right hand of God, in order to show first the great honour that came to the man who was assumed, from His union with God the Word who had put Him on, and secondly in order that we might understand the nature of the good things in which we shall dwell if we have truly communion with Him. Indeed, after the blessed Paul had said, "You were dead in your trespasses and your sins and He quickened you with Christ," he added: "Ye are saved." And He hath raised you up and made you sit together in heaven in Jesus Christ" in order to show us the sublimity of the communion that we shall have with Him.

After our Fathers wrote down this they added with justice: And He shall come again to judge the living and the dead, in order to inform us concerning His second coming in which we shall receive communion with Him while truly looking for Him coming from heaven to fashion us, according to the saying of the Apostle, like unto His glorious body. They added after His coming the sentence: To judge the dead and the living, so that with the mention of the good things done to us they should also implant fear into us and make us ready for the gift of the glory of all this Economy. They said, "of the dead and the living," not that the dead shall be judged—what kind of judgment can there be to the dead who do not feel?—but

¹ Gal. iv. 26.

² 1 Cor. xv. 23.

⁸ Eph. ii. 1.

⁴ Ibid., 5.

⁵ Ibid., 7.

⁶ Phil. iii. 21.

that at the time of His coming He will raise all of us born of Adam, that is all the children of men who had died, and will transform them into an immortal nature.

Those men who will be overtaken by the general resurrection while still alive He will only transform, and from being mortal He will make immortal. This is the reason why they said, "the living and the dead." Those who will be alive at that time they called "the living," and those who had already died and passed away they called "the dead," in order to show us that all the children of men shall be judged and none shall escape scrutiny, and that when they have been judged they shall receive a judgment commensurate with the nature of their actions in a way that some of them will be rewarded and some others punished.

The blessed Paul said also in the Epistle to the Corinthians: "We shall not all sleep, but we shall all be changed, in a moment and in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we shall be changed." By these words he shows that all of us shall not die but that all of us shall be changed; the dead shall rise incorruptible and immortal, and the living shall be changed into an immortal nature. Both acts will be accomplished in the twinkling of an eye. He said the sentence, "we shall be changed" of those who shall then be alive because when he wrote it he himself was alive, and thus he personified the living.

He wrote something similar to this to the Thessalonians: "We which are alive and remain shall not prevent them which are asleep, for the Lord Himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, and then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with our Lord." He says that all these things will happen with the swiftness of the twinkling of an eye and that those who are alive will not prevent those who are dead when these go out to meet our Lord, and he shows that the latter will rise and the former will be changed, and both will be caught up together to meet our Lord.

Our blessed Fathers said these things to warn us, to inspire us with fear and to induce us to prepare for the future account (that we

¹ 1 Cor. xv. 51-52.

shall give of ourselves). They rightly ascribed the sentence: To judge the living and the dead to the prosopon of the man who was assumed on our behalf so that they should show us the honour that came to the temple 1 of God the Word, that is to say to the man who was assumed for our salvation, and so that they should implant fear into us when teaching us by their words concerning the future judgment, which will be all the harder for us if we have a bad and inordinate will. It would be against our duty to minimise that man who was assumed on our behalf; who possesses such a great honour; who will judge the living and the dead because He was freed from all sin and was, on account of the honour that came to Him, in a position to be immune from death—as He said: "I have power to lay my life down, and I have power to take it up again," 2 in order to show that He was the Lord and had power to die and not to die-who received the death that came His way, and in the confidence that He had (with God) was able to conquer it; who granted immunity from death to all the human race; who was from us and from our human nature and was immune from death because of the greatness of His excellence and was always without stain by the power of the Holy Spirit, but nevertheless received upon Himself death and passion—an ignominious death by crucifixion—so that He should grant us to delight in the future pleasures, (it would indeed, I say, be against our duty to minimise that man) who endured all these things for us and not to remain steadfast in His love and not follow His commandments and value His love and affection more highly than anything else. We ought to show forth such feelings because of the ineffable benefits that through Him will accrue to us.

Examine the strength of their statement from the fact that in speaking of His humanity, His Passion and His resurrection they affirmed that the very same prosopon to whom all this happened shall sit in judgment. In order, however, that no one might be led to believe that a mere man will be the judge of all the creation they added the word Again, so that they should refer (the act of judging) as by a sign to the Godhead of the Only Begotten who was in Him and from whom He received all that honour. If they did not wish to imply this it would have been sufficient to say: He shall come to judge the living

¹ John ii. 21.

and the dead, but with the addition of again they referred to His Godhead. He who shall come openly is in truth the man who has been assumed from us, and it is He who shall come from heaven, and He of whom it may rightly be said that He moves from place to place, as it is written: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." This was to demonstrate to them that it would be the very man who was seen by them, and was with them, and was now being separated from them, who would be coming and be seen by all men. To this man the word again is not fitting. Indeed, it is not He who came but it is the Godhead that came down from heaven, not that it moved from place to place, but by its condescension and its Providence for us which it manifested 2 in the man who was assumed on our behalf. The word again will refer in the next world to the man whom (the Godhead) assumed on our behalf. The man who was assumed on our behalf went now first into heaven and will come again first from heaven, but because they (our blessed Fathers) were referring in their words to the Divine nature they counted His coming twice, first when He came down through that man, and secondly when He will come again through the same man who has been assumed, because of the ineffable union that that man had with God.

This is the reason why the blessed Paul, after saying, "We look for the glorious appearing of the great God," added: "and the Saviour Jesus Christ." He shows that we are looking for the Divine nature, which is higher than everything, to come and appear to all men, and because this Divine nature cannot be seen with material eyes, it will make its appearance to men according to the power of the onlookers. And he showed us the way in which we expect the Divine nature to appear by adding: "and our Saviour Jesus Christ." He refers here to that corporeal man and shows clearly that it is in the coming and the vision of that man that the Divine nature will make its appearance. It is in this man by whom it had formerly saved us that it will make its appearance in order to grant these ineffable benefits.

It is with justice, therefore, that our blessed Fathers added the word again in order to show us the Divine nature from which the

¹ Acts. i. 11.

² Lit. did.

³ Tit. ii. 13.

great honour of judging was given to that visible (man). It is that (Divine nature) that will judge all the world according to the sentence of the Apostle who said that it will judge all the earth through the man Jesus. It is clear that the blessed Paul shows us that it is God who will judge all the earth through that man who was assumed on our behalf and who rose again from the dead for the confirmation of our faith.

Let what has been spoken suffice for the teaching of to-day, and let us praise God the Father, and the Only Begotten Son and the Holy Spirit, now, always and for ever and ever.

Here ends the seventh chapter.

CHAPTER VIII.

In the last days we spoke gradually and sufficiently to your love of the doctrine concerning Christ, according to the teaching of our blessed Fathers. It behoves you now to remember the things spoken to you with so much care. They gave us a two-fold teaching concerning Christ our Lord according to the meaning of the Books, that He is not God alone nor man alone, but He is truly both by nature, that is to say God and man: God the Word who assumed, and man who was assumed. It is the one who was in the form of God that took upon Him the form of a servant, and it is not the form of a servant that took upon it the form of God. The one who is in the form of God is God by nature, who assumed the form of a servant, while the one who is in the form of a servant is the one who is man by nature and who was assumed for our salvation.

The one who assumed is not the same as the one who was assumed nor is the one who was assumed the same as the one who assumed, but the one who assumed is God while the one who was assumed is a man. The one who assumed is by nature that which God the Father is by nature, as He is God with God, and He is that which the one with whom He was, is, while the one who was assumed is by nature that which David and Abraham, whose son and from whose seed He is, are by nature. This is the reason why He is both Lord and Son of David: Son of David because of His nature, and Lord because of the honour that came to Him. And He is high above David His father because of the nature that assumed Him.

This is the reason why when our Lord asked the Pharisees: "Whose son was the Christ?" and they answered: "The son of David," He did not disapprove of the answer given. It is the same evangelist Matthew, in whose account is the fact that the Pharisees were asked this question by our Lord, who wrote also at the beginning of his Gospel: "The beginning of the Gospel of Jesus Christ the son of David, the son of Abraham." 2 He would not have taught this at the beginning of his Gospel had he known that our Lord did not approve of it; indeed he who took so much trouble to write faithfully his Gospel according to the orders of Christ would not have dared to put down in writing a statement that was detrimental to Christ. It is indeed evident that our Lord did not disapprove of that which was said to the effect that Christ was the son of David, in the sense that it was not well and rightly said, the reason being that all the Pharisees and the Jews were expecting Christ to come as a simple man from the seed of David. In this they were in harmony with the words of the prophets, and were not aware that the one who assumed the other who is from the seed of David, was the Only Begotton of God, who dwelt in Him and through Him performed all the Economy of our salvation, and united Him to Himself and made Him higher than all the creation.

It is because the Pharisees were not aware of all this that our Lord asked them: "Whose son was the Christ?"; and after they answered what they knew to the effect that He was the son of David, He said to them: "How then doth David in spirit call Him Lord, saying: 'The Lord said unto my Lord, Sit Thou on my right hand till I make Thine enemies Thy footstool?' If David then call Him Lord, how is He his son?" In these words He gave them, by a hint only and not openly, the doctrine concerning the Godhead. At that time they transcended the intelligence of the Jews so much so that even the blessed Disciples were not aware of their meaning before the crucifixion. "If ye had known me ye should have known my Father also." And again: "Have I been so long time with you, and yet hast thou not known me, Philip?" And again: "These things have I spoken unto you in proverbs, but I shall no more speak unto you in proverbs, but I shall

¹ Matt. xxii. 42.

² Matt. i. 1 (not literal quotation).

³ Matt. xxii. 43-45.

⁴ John viii. 19.

⁵ John xiv. 9.

shew you plainly of the Father." And again: "Hitherto have ye asked nothing in my name." And again: "I have yet many things to say unto you, but ye cannot bear them now; howbeit when the Spirit of truth is come, He will guide you into all truth."

One finds in the Book of the Gospel many passages which demonstrate that the Apostles were not aware of the Divinity of the Only Begotten before the Crucifixion, nor were they aware that God the Word was the Son of the Father and a true Son of God, whom we understand to be consubstantial with His Father. He knew that it was not yet time to promulgate openly this doctrine of His Godhead, but in His question He only gave a hint that they would not possess a complete knowledge about Christ as long as they believed that He was only a man and did not understand the Divine nature which was in Him and because of which the one who was from the seed of David became worthy of the honour of being Lord. David, from whose seed He was by nature, would not have called him His Lord if he did not believe that the one who was of the same nature as himself was something higher and better than the nature of men, and one who by His union with the Lord was elevated to such a great honour that He was believed to be Lord. He is, therefore, of the same nature as David because He is of his seed, but we understand Him to be also Lord because of the union that He had with the Divine nature which is the cause and the Lord of all.

We ought, therefore, to know the natures of both, the one who assumed and the one who was assumed, and realise that the former is God and the latter is the form of a servant, and that it is God who dwells and man is His temple which He built and constituted as His dwelling. This is the reason why He said: "Destroy this temple and in three days I will raise it up," which the evangelist interpreted and said: "For He spake of the temple of His body." He called the man who was assumed His temple while showing that He Himself was dwelling in that temple, and through His dwelling He clearly showed us His power when He delivered it (His dwelling) to the destruction of death, according to His desire, and then raised it by the greatness of His might; and so that it might die He allowed it to suffer according to its nature while He, as Lord, impeded it from seeing

¹ John xvi. 25. ² Ibid., 24. ³ Ibid., 12-13. ⁴ John ii. 19. ⁵ Ibid., 21.

corruption 1 and from being delivered to dissolution. He allowed it to die because He wished it, and after its death, He raised it up according to His will.

He would not have said, "Destroy this temple" had He not known that He had the power (to say so), and since He is Lord He implied two things in the sentence "Destroy this temple": although it is in its nature to be destroyed yet I have it in My power that this should happen or not. I will allow it to be destroyed according to its nature, and if I do not wish it I have the power to impede it from being destroyed. "Destroy this temple," because it is impossible that I myself should be destroyed, as My nature is undestroyable, but I will allow this (temple) to be destroyed because such a thing is inherent in its nature; I would not have allowed this to happen to it had I not intended to do a higher thing to it; I am allowing this (to happen) to it because I am prepared to do another thing:

What is the meaning of the sentence "and in three days I will raise it up"? (It means) that when it has been destroyed I will build it up again and will raise it up at the resurrection from the dead in a state higher and better than the first; it will not be then mortal and destroyable in its nature as it is now, but immortal, indissoluble, impassible, and immutable; it is in this way that I will raise it up to a much higher state than that in which it is at present by nature; I will allow it to be destroyed in order that I may do something higher to Destroy, therefore, this temple: fulfil your wish; make use of your artifice; I will allow you to do what you wish so that after you have done it you should feel my power which is higher than all, as it is by it that I will raise it up from the dead and make it 2 into something higher than it is now. You will then realise that you would not even have been in a position to destroy it if I had not willed it, and that it would not have died if I had not permitted it; since I will it, however, it will be good to it: "destroy, therefore, this temple and in three days I will raise it up."

In these words He showed sufficiently the difference between Him and the one who was destroyable, because the latter was the temple and the former its dweller; the latter His dwelling as a temple, and the former its dweller as a God; not a temple for a short time only

and not one in which God the Word sometimes dwelt and sometimes not, but a temple from which it will never be separated, as it possesses an ineffable union with the one who is dwelling in it. He made Him perfect through His sufferings, as the blessed Paul said, and He received these sufferings according to His nature while He was in need of the One who was to deliver him from passion, the One who changed His nature and made Him impassible and crowned Him with sufferings. As to Himself He dwelt in Him, and He is by nature impassible, and has the power to make Him impassible also although (by nature) passible. In this way He perfected through sufferings and made immortal and immutable in everything the form of a servant which was assumed as His temple, that is to say the man who was assumed for our salvation.

The blessed Paul said: "For unto the angels hath He not put in subjection the world to come whereof we speak, but unto the one about whom the Book testifies, 'What is man that Thou art mindful of him, or the son of man that Thou visitest him? Thou madest him a little lower than the angels, Thou crownedst him with glory and honour, and didst set him over the works of Thy hands and Thou hast put all things in subjection under his feet." After having shown that He did not take on Him the nature of angels but of man, he explained to us who was this man and said: "We see Jesus Christ who was made a little lower than the angels for the suffering of His death crowned with glory and honour. In order to show that this man Jesus, who was assumed for our salvation, became a little lower than the angels because He tasted death, and that honour and glory are also placed on His head because He rose from the dead and through His union with God became higher than all creation.

And in order to teach us why He suffered and became "a little lower" he said: "Apart from God He tasted death for every man."

¹ Heb. ii. 10. ² Phil. ii. 7. ³ Heb. ii. 5-8. ⁴ *Ibid.*, 16. ⁵ *Ibid.*, 9.

⁶ Ibid. The Pauline sentence ὅπως χάριτι Θεοῦ ὑπερ παντὸς γεύσηται θανάτου is rendered in the English Bible as follows: "That He by the grace of God should taste death for every man." In this translation Jesus tastes death by the grace of God. In the West Syrian or Monophysite Versions of the Bible we generally read: "Because He, God, by His grace tasted death for every man." (.] Low you of John John John In this translation it is God who tastes death. Against such an idea the

In this he shows that Divine nature willed that He should taste death for the benefit of every man, and also that the Godhead was separated from the one who was suffering in the trial of death, because it was impossible for Him to taste the trial of death if (the Godhead) were not cautiously remote from Him,¹ but also near enough to do the needful and necessary things for the nature that was assumed by it. It was necessary for the one through whom and for whom everything was (done) to perfect with sufferings the source² of the life of the many children whom he ³ brought to His ⁴ glory. He ⁵ Himself was not tried with the trial of death but He was near to him ⁶ and doing to him the things that were congruous to His nature as the Maker who is the cause of everything, i.e. He brought him to perfection through sufferings and made him for ever immortal, impassible, incorruptible, and immutable for the salvation of the multitudes who would be receiving communion with him.

In this way the Sacred Books teach us the difference between the two natures, and so it is indispensable for us to ascertain who is the one who assumed and the one who was assumed. The one who assumed is the Divine nature that does ⁷ everything for us, and the other is the human nature which was assumed on behalf of all of us by the One who is the cause of everything, and is united to it ⁸ in an ineffable union which will never be separated. This is the reason why on account of our association with it the gift which we are expecting to receive will also remain truly with us. The Sacred Books also teach us this union, not only when they impart to us the knowledge of each nature but also when they affirm that what is due to one is also due to the other, so that we should understand the wonderfulness and the sublimity of the union that took place (between

East Syrian or Diophysite versions of the Bible read as above: "Apart from God He (Jesus) tasted death." In this rendering death is removed from God. The sentence played a great part in the Christological controveries of the fourth, fifth and sixth centuries. The Vulgate reads: "Ut gratia Dei pro omnibus gustaret mortem." For a full discussion of this passage and the different readings of the ancient Greek MSS. concerning it see Moffatt in International Critical Commentary (Hebrews), pp. 25-28.

¹ This passage is quoted in the Acts of the Fifth Council (Mansi, ix., 217). See the "Prefatory Note."

² Lit. "the head" designating Christ.

³ I.e. the man Jesus. ⁴ I.e. God's glory. ⁵ I.e. God. ⁶ I.e. Christ. ⁷ or: did. ⁸ I.e. human nature of Christ.

them). As such is the statement: "Of whom as concerning the flesh Christ (came), who is God over all." It is not the one who is of the Jews in the flesh who is by nature God over all, nor the one who by nature is God over all is also by nature from the Jews, but in his sentence the Apostle showed us the two natures. In saying, "of whom is Christ concerning the flesh" he alluded to His humanity, and in saying, "who is God over all" he taught us concerning the nature of His divinity; and he referred his teaching to one only by saying, "of whom Christ concerning the flesh, who is God over all."

As such also are the words uttered by our Lord in the Gospel: "If we shall see the Son of man ascend up where He was before." 2 Lo. it is known that the Son of man who was a man by His nature was not in heaven before, but ascended up because of the Divine nature which was in Him, and which was in heaven. When He said also of His body that it can give immortal life to those who eat it.3 because the words that He uttered were not believed by the hearers. He endeavoured to convince them from the fact that although His words were incredible at the present time they will be credible later, as if He were saying to them: When you see that I have become immortal and have ascended up to heaven you will believe that you will partake of the things that will happen to me because of your association with me in those things, as the Divine nature which dwells in me and which was before in heaven will grant immortality to this one 4 and will take Him up to heaven and will grant you also communion with Him. He (Christ) uttered these words as of one in order to demonstrate the close union that took place: 5 If ye shall see the Son of man ascend up where He was before—If this were not as we said He was bound to say: If ye shall see the Son of man ascend up where the One who is in Him was,—you will understand the greatness of the Divine nature which is dwelling in Me and you will be astonished at the wonderfulness of the things that will happen to Me, and because of Me to you also,

As such also is the meaning of the sentence: "And no man hath ascended up to heaven, but He that came down from heaven, the Son of man which is in heaven." He did not say that no man hath

¹ Rom. ix. 5. ² John vi. 62. ³ Ibid., 51. ⁴ I.e. Christ.

⁵ Between the two natures, the human and the Divine. ⁶ John iii. 13.

ascended up to heaven, and I ascended up because of the Divine nature which dwells in Me and which is even now in heaven, but He referred His words jointly to one: "no man hath ascended up to heaven but He that came down from heaven, the Son of man which is in heaven." He did not wish to say separately that no man ascended up to heaven but the Son of man who was dwelling in Him and who came down and was in heaven. He did not approve of this method of speaking and uttered His sentence in a way that it refers to one individual, and this in order to demonstrate and confirm the wonderful things done to the one who was visible.

Any time the Book wishes to speak of the things done to the human nature, it rightly refers them to the Divine nature because they are high above our nature; in this it shows the union (of the Divine nature) with that man in order to make credible the things done to Him; it shows also that it is through the wonderful Divine nature which was united to Him that He became worthy of all this honour and glory, and it assures us that these same things will in the future be done to us. Indeed that man would not have been the possessor of such great benefits if He had no union with God, nor would we be hoping for all the future good things if the Divine nature that put on the form of a servant had not wished to grant to Him all those good things and extended their delight to us.

Because of all this let us learn the distinction between the natures and their union from the Holy Scripture and let us hold steadfast to this doctrine and understand the difference between these natures: that the one who assumed was God and the Only Begotten Son, while the one who was assumed was the form of a servant, which is man; that God assumed (man) for the benefit of our human race, and that (man) was assumed so that He² should remain in virtues and bestow on us the communion of His grace. We should also be mindful of that inseparable union through which that form of man can never and under no circumstances be separated from the Divine nature which put it on. The distinction between the natures does not annul the close union nor does the close union destroy the distinction between the natures, but the natures remain in their respective existence while separated, and the union remains intact, because the one who

¹ I.e. one person, individual.

was assumed is united in honour and glory with the one who assumed according to the will of the one who assumed Him.

From the fact that we say two natures we are not constrained to say two Lords nor two sons; this would be extreme folly.1 All things that in one respect are two and in another respect one, their union through which they are one does not annul the distinction between the natures, and the distinction between the natures impedes them from being one. So in the sentence: "I and my Father are one"2 the word "one" does not annul the fact of "I and my Father," who are two. In another passage He said about the husband and wife that "they are no more twain but one flesh." The fact that the husband and wife are one flesh does not impede them from being two. Indeed they will remain two because they are two. but they are one because they are also one and not two. In this same way here (in the Incarnation) they are two by nature and one by union: two by nature, because there is a great difference between the natures, and one by union because the adoration offered to the one who has been assumed is not differentiated from that to the one who assumed Him, as the former is the temple from which it is not possible for the one who dwells in it to depart.

All things said of two take the qualification of two when one of them is not differentiated by the object through which it receives the number two; as such is the sentence of the Scripture in which mention is made of four beasts: a lion, a bear, a leopard and another more dreadful.⁴ The Book said "four" because each one of them is a beast in its nature. As such also is the sentence: "The testimony of two men is true," because each one of them is by nature that which the other is. Likewise in the sentence: "No man can serve two masters" because any man who serves mammon with the same care as he serves God has both as masters.

Here ⁷ also if each of them was Son and Lord by nature it would be possible for us to say two Sons and two Lords, according to the number of the persons, ⁸ but one ⁹ being Son and Lord by nature and

¹ This sentence is quoted by Facundus and Marius Mercator. See the "Prefatory Note."

² John x. 30. ³ Matt. xix. 6. ⁴ Dan. vii. 4 sqq.

John viii. 17. Matt. vi. 24. 7 I.e. in the case of Christ.

[§] Text: Laoχ = $\pi \rho \acute{o} \sigma \omega \pi o \nu$. Lit. this.

the other ¹ being neither Son nor Lord by nature, we believe that the latter received these (attributes) through His close union with the Only Begotten God the Word, and so we hold that there is one Son only; and we understand that the one who is truly Son and Lord is the one who possesses these (attributes) by nature, and we add in our thought the temple in which He dwells and in which He will always and inseparably remain on account of the inseparable union which He has with Him and because of which we believe that He is both Son and Lord.

In any other passage in which the Book calls the one who was assumed "Son," it will be seen that He is called Son because of the close union that He had with the one who assumed Him. When it says: "Concerning His Son who was made of the seed of David according to the flesh," it is evident that it calls here Son the one who was made of the seed of David in the flesh and not God the Word but the form of the servant which was assumed. Indeed it is not God who became flesh nor was it God who was made of the seed of David but the man who was assumed for us, and it is Him that the blessed Paul clearly called Son. We understand Him to be Son and we call Him so; not for Himself but because of the union that He had with the true Son. It is in this sense that our Lord taught His disciples when He said: "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

This teaching we uphold in this way: as we call the Father Divine nature, and the Holy Ghost Divine nature from God the Father, so we call the Son the Divine nature of the Only Begotten, as in the case of the Father and of the Spirit, but to our knowledge concerning the Godhead we add the man who was assumed and through whom we received our knowledge of the Divine nature of which is the one who assumed Him, who is God the Word, and also His Father

¹ Lit. this, or that. ² Rom. i. 3.

³ This sentence is quoted in the Acts of the Fifth Council (Mansi, ix., 217) as from Theodore's work ad baptizandos. See the "Prefatory note."

⁴ Lit. nakedly.

⁵ All this long passage is quoted by Marius Mercator in his book. See the "Prefatory Note."

⁶ Matt. xxviii. 19.

There is no mention of the Spirit proceeding also from the Son.

and of the Holy Ghost. It is written: "The Father that dwelleth in me, He doeth these works" and of the Holy Spirit it is written that it descended like a dove and dwelled in Him.² Indeed as the Father cannot be separated from the Son nor the Son from the Father—"I am in my Father and my Father is in me 3—so also the Father cannot be separated from the Holy Spirit. The Scripture says: "For what man knoweth the things of a man save the Spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God," 4 in order to show us that the Holy Spirit is always and without separation with God the Father in the same way as our soul is never separated from us as long as we live and are human beings. He was, therefore, Son by necessity in that form of a servant which was assumed, and the Father was with the Son and the Holy Spirit.

If He said concerning all men: "He that loveth me keepeth my commandments, and I will love him and will manifest myself to him," 5 and: "I and my Father will come unto him and make our abode with him," why should you wonder if in the Lord Christ according to the flesh dwelleth the Father together with the Son and the Holy Inasmuch as when we say 'Father, Son and Holy Spirit,' we name the Godhead in which we ought to be initiated to religion and be baptised, so also when we say "Son" we refer to the Divine nature of the Only Begotten while rightly including also in our thought the man who was assumed on our behalf and in whom God the Word was made known and preached and is now in Him, while the Father and the Holy Spirit are not remote from Him, because Trinity is not separable, consisting as it does of one, incorporeal and uncircumscribed nature. We learned these things from the Sacred Books, and we ought to think and to believe accordingly.

Since the measure of things said suffices let us add here to our discourse glory to God the Father, to the Only Begotten Son, and to the Holy Spirit, for ever and ever.—Amen.

Here ends the eighth chapter.

John xiv. 10.	² Matt. iii. 16 where "	lighting upon Him."
³ John xvii. 21.	⁴ 1 Cor. ii. 11.	⁵ John xiv. 21.
6 Tahm 22	I it Diving nature	

Lit. Divine nature. John xiv. 23.

CHAPTER IX.

You have heard from what has been spoken to you how our blessed Fathers instructed us successively and according to the teaching of the Sacred Books concerning the Father and the Son without neglecting the Economy of our Lord and Saviour Jesus Christ. Let us now bring forth what is written after this. The question will deal now with the Holy Spirit, and our blessed Fathers who assembled from all parts in the town of Nicea for the sake of that wonderful Council wrote about Him simply and without amplification by saying: And in the Holy Spirit. They thought that this would be sufficient for the ears of that period. Those who after them handed to us a complete doctrine concerning the Holy Spirit were the Western Bishops who by themselves assembled in a Synod, as they were unable to come to the East on account of the persecution that the Arians inflicted on this country. And later, when Divine grace put an end to the persecution, the Eastern Bishops gladly accepted the doctrine handed down by (the Bishops of) that Western Synod, concurred in their decision, and by subscribing to what they had said, showed their adhesion to them. If one looks deeply into the matter, however, one will find that they derived their reason for the complementary addition that they made later in their teaching concerning the Holy Spirit from the blessed Fathers who had assembled from the whole world in the first Council held in the town of Nicea.

The reason why our blessed Fathers did not hand down to us in a complete form all things that were said later concerning the Holy Spirit is clear and evident, and it is that at that time had risen the unholy Arius who was the first to blaspheme against the Son of God, and assert wickedly that the Only Begotten Son of God, and God the Word, was created and made from nothing. Because of this our

¹ Theodore is referring here either to the "tome of Damasus" against the Macedonians, which in 378 received at Antioch the subscriptions of 146 Bishops (see Hefele's *History of the Councils*, ii., 291 and 360-363) or to the Council of Constantinople in 381, or even possibly to the Synod held at Alexandria in 363 under the guidance of Athanasius, in which the Deity of the Spirit was affirmed. See Migne, *Pat. Gr.*, xxvi., 820. On an earlier Synod held at Alexandria on the same subject in 362, see Socrates, *H.E.*, iii., 7 and Rufinus, *H.E.*, i., 28.

blessed Fathers rightly assembled and held a wonderful Council. The time was propitious for their gathering because the God-loving and the blessed Constantine urged them to it in order to destroy the wickedness of the heretics and to confirm the faith of the Church. This is the reason why they made use in their doctrine concerning the Son of clear statements and copious words for the destruction of the heresy of Arius and the confirmation of the true faith of the Church of God. They did not do the same in the case of the Holy Spirit because at that time no question had yet been raised concerning Him by the heretics. They thought that for a complete belief in the true faith it would be sufficient to insert in their creed the name of the Spirit in its right place according to the teaching of our Lord, and to teach all men that in the Creed and in the profession of faith it ought to be pronounced with that of the Father and of the Son. not possible for any one to have faith if he does not name, profess. and believe in, the Holy Spirit together with the Father and the Son.

This is the meaning of their words in saying: And in the Holy Men who did not include (in their words) any created being would not have inserted the Holy Spirit with so much care in their faith and in their creed side by side with the Father and the Son had they not wished to separate in this same creed all the created beings from the uncreated nature. It was thus necessary that the Spirit should be named and professed side by side with the Father and the Son, because He also is from the uncreated nature, existing from eternity. and cause of everything, to which adoration is due to the exclusion of all created beings. That this is so our profession of faith testifies; indeed faith is not professed in a created nature but in a Divine and uncreated nature; nor did our blessed Fathers discover and write a new doctrine from their own head but they clearly followed the teaching of our Lord who taught His disciples, saying: "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." 2

It is clear and evident that He made His disciples the teachers of all the world and ordered them to convert all men from the error of polytheism to which they were formerly clinging—by ascribing the name of God to creatures and giving honour to natures which did not

¹ Lit. to be fearer of God.

² Matt. xxviii. 19.

deserve honour-and to teach them to offer true worship only to the Divine nature which is eternal, not made, and the cause of everything. He did not order them to convert all nations from the error of worshipping those who are not gods by nature in order to bring them to the discipleship of one who is not God by nature, but He did order them to preach, instead of those who were wrongly called gods, the nature which is not made, is eternal and the cause of everything, and to which is rightly due the name of Lord and God because it is Lord and God by nature. The knowledge of religion consists in this faith, and it is (this faith) that is the cause of all good things.

It is in this name that we are baptised and expect that the communion of the ineffable Divine benefits will accrue to us through baptism. We would not have named at baptism a being that was not the cause of the benefits that we are expecting to possess. We name (Him) because we know that He has the power to grant us the heavenly and imperishable benefits in the hope of which we receive the gift of baptism. In the same way as (the Book) said: "In the name of Jesus of Nazareth rise up and walk" and showed that it was Christ who was the cause of the cure of the lame man, in this same way where it 2 ordered: "Baptise in the name of the Father, and of the Son and of the Holy Ghost" it clearly showed that these names which are pronounced at baptism are the cause of all the benefits which we are expecting to possess. It is not to no purpose that it says: "in the name of the Father, and of the Son and of the Holy Ghost," but in order that from their names we may derive our hope of enjoying the future good things.

As such also is the sentence uttered by the prophet: "Beside Thee we know no other Lord. We are called by Thy name."3 (The prophet) shows here that they did not recognise nor did they name another Lord beside the one who is truly Lord. And again: "Because of Thy name we shall tread down our enemies," 4 and : "In Thy name our horn shall be exalted," 5 in order to show that they prevailed against their enemies through His name. In another passage he said: "I will call on the name of the Lord," 6 that is to say, I have believed that He is the Lord and also the cause of all

¹ Acts iii. 6.

³ Isa. xxvii. 13 (Septuagint). ⁵ Ps. lxxxix. 24 (where his horn).

² or : He (Christ).

⁴ Ps. xliv. 5.

⁶ Ps. cxvi. 17.

good things to me. (Our Lord) said here also: "In the name of the Father, and of the Son, and of the Holy Ghost" in order that His disciples might learn from Him that all the nations were looking for this name as the cause of all their good things, because the nature which is called "Father, and Son and Holy Ghost," and in which we are baptised, is truly the Lord who is able to give us the heavenly good things which we are expecting and in the hope of which we draw nigh unto the grace of baptism.

As He ordered us to name the Father in the act of our disciple-ship and our baptism, because He is the Divine nature which is eternal and cause of everything and because He is able to vouchsafe unto us the benefits involved in the promise of baptism; and as He ordered us to name the Son because He has an identical nature and is able to vouchsafe unto us the same benefits, it is likewise evident that He named the Holy Spirit side by side with the Father and the Son for this very reason, that is to say because He is of the same nature as that which is eternal and cause of everything, to which is truly due the name of Lord and God. If in this creed He had wished to refer to a nature which was created and to another which was uncreated, we must admit that He neglected to name myriads of other created natures, that is to say, everything! A man with a sound mind will not think of such a thing.

It is clear that our Lord was handing down to us the doctrine of the Divine knowledge and teaching us the religious name which was congruous to the Divine nature in which we were to be baptised and which was able to vouchsafe unto us the future good things. We are thus ordered not to look for another name as the cause of the future good things except to that of the Divine nature which is eternal and cause of everything. It is, therefore, evident that He would not have named the Spirit side by side with the Father if they were not one Divine nature which was eternal and cause of everything, to which the name of Lord and God was truly due, and by the grace of which we shall also participate in the future good things.

Our blessed Fathers also meant this when they said: And in the Holy Spirit. They said this so that they might be understood by others that they were following the teaching of our Lord and so that they might intimate to every one that they also named the Holy Spirit with the Father and the Son according to our Lord's doctrine,

because He also is, like the Son, of the same Divine nature of the Father, and we ought to believe in Him and to worship Him as the cause of the future good things. They left their statement in the above simple sentence without any amplification because no question had yet been raised by the heretics against the Holy Spirit; and they thought that the addition "Holy" placed after the name of the Spirit, according to the teaching of our Lord, was sufficient as a perfect doctrine for those by whom truth is honoured.

To men of good will the sentence used by our blessed Fathers according to the teaching of our Lord was indeed adequate, because they could not have taught us how to believe in things concerning a man in our profession of faith concerning God. They who taught clearly concerning the Son of God to the effect that we ought to believe in Him as consubstantial with God, would not have added in their profession of faith a word concerning the Holy Spirit had they not known that He also was of the same Divine nature of God the Father. The mere 1 mention of the name "Holy Spirit" was sufficient to demonstrate His nature as taught to us by the Divine Book, which indeed would not have called Him by this exclusive name if He was not of Divine nature. Actually there are many things referred to by the word "spirit" in the Holy Scripture: the angels are called by it: "He made his angels a spirit," and also our soul: "His spirit goeth out and he returneth to his earth." and likewise the winds: "He causeth the spirits to blow and they cause waters to flow." 4 Similarly all things which have a subtile nature in comparison with the visible objects, which our senses cannot accurately comprehend and which are not clearly defined, we call spirits.

Although numerous are the things which in common parlance are called spirits, yet this word "spirit" refers in an exclusive way, as the Holy Scripture teaches us, to the Godhead, which is incorporeal and can never be circumscribed. Holy Writ bears witness to the fact that it is called and is truly a spirit. This is the reason why our Lord said to the Samaritan woman who had believed that God was worshipped in a special place, and was contending against the Jews and asking

¹ Lit. oneness. ² Ps. civ. 4.

³ Ps. cxlvi. 4 (Septuagint and Peshitta). ⁴ Ps. cxlvii. 18 (Septuagint and Peshitta).

⁵ Lit. Divine nature.

whether the place which was fit for worship was Mount Gerizim or Jerusalem: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." What He showed here amounted to this: all of you are in great error in believing that God is more in this or in that place. God being incorporeal and uncircumscribed is not confined to a place, but is in all places equally. A worship of duty and of truth 2 is good and obligatory when man worships while believing that God is incorporeal and uncircumscribed, and thinks in clear conscience that God is not confined nor circumscribed in a place.

As there are many beings who bear the name of "I AM"3—as all things created from nothing are so called because they "are" when God was asked by the blessed Moses about His name He answered: "I AM THAT I AM. This is my name for ever, and this is my memorial unto all generations." 4 He did not mean to say that there is nothing else that is "I am," but that this name "I am" belongs prominently to Him, not that He once was "I am" and once was not, but that He was "I am" eternally and always. In this same way there are many beings who bear the name of "spirits," but the word "Spirit" refers pre-eminently and is due to Divine nature which is truly incorporeal and uncircumscribed. If, therefore, it were possible to contend that when the Scripture says "Holy Spirit" it says it in a general sense and throws ambiguity in the minds of the hearers. who in hearing this very name "Holy Spirit" mentioned might think and say: "What is the precise meaning conveyed by the Scripture, since this name is applied to all the other beings who are called spirits?"—the case would be similar with regard to the name "I am" which Holy Writ applies to God because we would not be able to understand to whom it is precisely ascribed, as there are many beings who are referred to by the word "I am" 5 and it is not known whether man or another being is implied; this general term would, therefore, be in need of an addition through which the one who is called by it is distinguished.

¹ John iv. 24.

² Lit. "of name," i.e. the name of the true God.

³ *I.e.* who exist. ⁴ Ex. iii. 14-15.

⁵ In all this passage I have (for the sake of convenience) followed in the translation of the Divine name the English Version which renders the Hebrew words אהיה אשר אהיה by I am that I am and I have preserved throughout the first pron. sing. which is not always the case in the text.

We do not, however, understand God in this sense, either when we call Him "I am" or when we call Him "Spirit," because if we call Him "I am" we understand that in truth He is "I am" alone, and if we call Him "Spirit," He is in truth "Spirit" alone.

It is imperative now that we should discuss also the Holy Spirit and see to what kind of "Spirit" (the Book) refers when it says, "In the name of the Father, and of the Son, and of the Holy Spirit." There is no one who is so mad as to believe that this passage requires discussion, because it is known that the Divine Book is wont to refer by this name exclusively to one whom it everywhere names side by side with the Father and the Son, in the same way as it named Him when baptism was handed down to us. While all spirits have by general usage assumed one common name (of spirit) because they are subtile in their nature in comparison with the visible things, which are in no way grasped by any of our visible senses—this name "spirit" is rightly said with pre-eminence of the Divine nature as it is truly a spirit which is incorporeal and uncircumscribed. Thus we have understood Divine nature to be, and the Holy Spirit is called and professed by this name alone side by side with the Father and the Son because He possesses an identical nature with them.

As when we hear the name of the Father, although there are many other fathers, we nevertheless understand it to refer truly to one mighty God who is eternal; and as, although many are called sons, we, nevertheless, think only of one Son, who did not become, neither is He, a Son through the process of transformation—like the sons whom we have with us and who are born through the transformation of the (human) seed and are afterwards called sons—but He is truly alone Son of a Father who is eternal, and He is eternally from Him and with Him—, in this same way when we hear [the name of] the Holy Spirit we do not think of one of those beings who are called spirits but of the one who is truly called alone by this name and is incorporeal, uncircumscribed and confessed side by side with the Father and the Son in one Divine nature.

The addition "Holy" is characterised by the same implications as the name "Spirit." Although there are many beings that are "holy," as in the sentence, "When He shall come in the glory of His Father and of His holy angels." and although there are also

¹ Luke ix. 26, cf. Matt. xxv. 31.

many objects called by this name of holiness, such as "The tabernacle of the Most High is holy," these are called holy by common usage only as having derived their holiness from God. The one who is truly holy is Divine nature. It is indeed said: "Thou art holy and Thy name is reverend"; and even the Seraphim when they glorify they say in their canticle which is congruous to this Divine nature as follows: "Holy, holy, holy is the Lord of hosts: the whole heaven and earth are full of His glory."

The one who is truly holy is He whose nature is immutable and unchangeable and He who has not received holiness from another but alone can bestow holiness on all He pleases. In this way the Divine Book calls Holy Spirit the one who is alone confessed, at baptism and in the act of discipleship, side by side with the Father and the Son, because this name Holy Spirit is truly due only to Divine nature. This is the reason why when we hear this name Holy Spirit we do not ask who is meant by it, because we know that He is the one who is alone (holy) by nature and who is named with the Father and the Son as an act due to His nature, because the nature of the Father, and of the Son and of the Holy Spirit is one.

From this it is easily understood by men of good will that our blessed Fathers taught us sufficiently concerning the nature of the Holy Spirit when they placed Him on the same level with the Father and the Son, because in this they clearly taught us something that is in harmony with the words which our Lord pronounced to His disciples and which ascribed to Him a name congruous to Divine nature. It was deemed sufficient by them simply to insert this name in the profession of faith which they taught, because by its exclusiveness it is capable of demonstrating the nature of the one who is named.

This being the case it is only men of ill will who make show of insolence and call the Holy Spirit a servant or a creature, while some others amongst them although refraining from these words yet refuse to call Him God. It is with a sense of duty, therefore, that the Doctors of the Church, who assembled from all parts of the world and who were the heirs of the first blessed Fathers, proclaimed before all men the wish of their Fathers and in accurate deliberations made mani-

¹Ps. xlvi. 4 (Septuagint and Peshitta).

² Ps. cxi. 9 (with changes). ³ Isa. vi. 3.

⁴ Allusion to the Fathers of the Council of Constantinople in 381.

⁵ Allusion to the Fathers of the Council of Nicea.

fest the truth of their faith and interpreted also their mind.¹ They wrote to us words which warn the children of faith and destroy the error of the heretics. As their Fathers did in the profession of faith concerning the Son for the refutation of the ungodliness of Arius, so they did in their words concerning the Holy Spirit for the confutation of those who blasphemed against Him.

They thought that it would be the height of folly to call creature and servant one who by the mention of His name frees us from death and corruption through baptism, and renews us according to the teaching of our Lord, because a creature is not able to free us nor is a servant able to renew us. It was considered by them to be folly to hesitate to call God one who is truly God, as it is clear that one who is neither a creature nor a servant is God. If He be a creature, He is also a servant, and no creature and no servant are truly God. To call creature or servant one by whose name we expect to be renewed and freed-since in calling Him by His name side by side with that of the Father and the Son we believe that He will grant us renewal and freedom—is a great error 2 and an outrageous blasphemy. compels us, therefore, to call Him God because no other nature can create, renew and free except Divine nature, which is neither created nor made, but is the cause of everything, is able to renew its works according to its will and has the power to give us freedom as it wishes.

Because of this and for it, it was right on the part of our blessed Fathers to proclaim in their creed that the Holy Spirit was Divine nature with the Father and the Son, and by the addition of short words to confirm the true doctrine of the Church which was to be made manifest to those who draw nigh unto the holy baptism: And in ONE Holy Spirit. What our Fathers wrote does not differ in meaning from: And in Holy Spirit. Although they made use of this word, well knowing that the Holy Spirit that was called by this name was one as the Divine Books had taught us, they nevertheless made its meaning clear by saying: And in one Holy Spirit, and thus brought themselves into harmony with the usage adopted by Holy Writ which in saying "one" Father and "one" Son says also "one" Holy Spirit.

¹ The text repeats "of their Fathers." ² In a more literal sense: fear.
³ Theodore refers here to the word "one" added to the creed by the Council of Constantinople in 381, or possibly to the "tome of Damasus" as accepted by 146 Bishops assembled at Antioch in 378.

This is the reason why the blessed Paul said in one passage: "By one Spirit we are all baptized into one body." And in another passage: "One Lord, one faith, one baptism, one body, one Spirit, one God Father of all, who is above all and through all and in us all." And again: "There are diversities of gifts but the Spirit is one, and there are diversities of administration but the Lord is one, and there are diversities of operations but it is the same God which worketh all in all." He clearly shows here that as there is one Lord, because He is the Lord and there is no other beside Him, and as there is one God and there is no other beside Him, so there is one Spirit and there is no other beside Him. The created beings are numerous and different in their nature, but there is only one immutable nature which is the cause of everything, and outside this nature there is no uncreated being who is the cause of the created beings, and He who is of that nature is truly uncreated and cause of everything.

This is the reason why there is only one Father who is truly Father alone and Divine nature, and there is only one Son who is truly Son alone from the Divine nature of God, and there is only one Holy Spirit who is Holy Spirit alone and whom we have learnt from the sacred Books to call by this name, because He also is from that eternal nature and is God and cause of everything. He is also truly God and Lord alone because He created everything, and has power over everything, and is called and is truly Spirit because He is truly incorporeal and uncircumscribed, and to Him is due the attribute of holiness, as He is alone holy and immutable by nature, and as it is He who bestows holiness upon those He pleases and frees them from inclination towards evil.

All the created beings are not holy by nature but are receivers of holiness from the one who is the cause of their being. It is with justice, therefore, that when the blessed Paul exhorted the Ephesians to unity and to be of one mind, made mention of this nature by which they were to be of one mind: "Endeavour to keep the unity of the Spirit in the bond of peace," and as you were born of one Spirit in order to be one in your motherly bond so you ought to be united and

⁵ Lit. "from your mother." *I.e.* the Spirit. That the Spirit is our mother is found in John iii. 5. The word $r\bar{u}ha$, "spirit," is feminine in Syriac and corresponds linguistically with the neuter $\pi\nu\epsilon\hat{v}\mu a$.

joined one to another. In amplifying his sentence he said: "one body and one Spirit even as ye are called in one hope of your calling," because as you were born of one spirit you have become one body of Christ who is the head: the man who was assumed so that through Him we might have relationship with Divine nature, as we are expecting to have communion with Him in the next world, because we believe that our vile body shall be changed and fashioned like unto His glorious body. We have been called to the hope of these (benefits), and we were born of baptism by the power of the Holy Spirit; and as a symbol and earnest of the future things we received the firstfruits of the Spirit, through whom we were reborn and by whom we obtained the gift of being one body of Christ.

In expanding further his sentence the blessed Paul said: "One Lord, one faith, one baptism, one body, one Spirit, and one God the Father who is above all and through all and in us all." 5 One is the Spirit of whom you were born, in the same way as one is the Lord and one is God whom we believe to be our Lord and our Maker and whom by the grace of baptism we have been worthy to call Father. One faith and one baptism: because although we say Father, Son, and Holy Spirit, we only profess one nature of the Father, of the Son, and of the Holy Spirit, in which we are initiated to our faith and which we have agreed to name at baptism. It is evident that he would not have said one faith if he did not know that the names of the Father, of the Son, and of the Holy Spirit through whom discipleship is effected were one nature; nor would he have said one baptism had he not been aware that those names which are pronounced at baptism had only one power, one will and one act through which the grace of our second birth 6 was accomplished.

The addition of the word one has, therefore, taught us sufficiently and accurately the Divine nature of the Holy Spirit. He is one as the Father is one and as the Son is one, and we believe that the (nature) of each one of them is identical, because the Divine nature, which is uncreated, eternal, and cause of everything, is one. It is known that the created beings are numerous and possess various and

¹Eph. iv. 4. ² *Ibid.*, 15. ³ Phil. iii. 21. ⁴ Rom. viii. 23.

⁵ Eph., *ibid*. (where *in you all*). ⁶ Spiritual birth through baptism.

different natures according to the wish of their Maker, and are bound to be always dependent on 1 that nature which is uncreated and the cause of everything.

Things that have now been spoken will suffice us for to-day, and we will leave off the rest for another day if God wishes. Let us, therefore, put an end here to our discourse and praise God the Father, the Only Begotten Son, and the Holy Spirit, now, always, and for ever and ever. Amen. Amen.

Here ends the ninth chapter.

CHAPTER X.

I know that you remember what we spoke to your love concerning the Holy Spirit, when we showed the greatness of His glory from the fact that in the initiation 2 of baptism He is believed in side by side with the Father and the Son. We adduced another reason which is no less cogent than this from the fact that He is alone called exclusively Holy Spirit, a name which in the teaching of the Books is simply ascribed to Divine nature; and also from the fact that He is called one Spirit like one Son, one God and one Lord. To those who have goodwill in religion the words written in the sacred Books would have been sufficient: these have been written also in the teaching of our blessed Fathers, who, however, because there are no adequate words easily to convince an evil mind, added of necessity to their teaching a statement which they chose in order to warn the children of the faith and refute the error of the heretics. They inserted, therefore, in their doctrine words that resemble those said of the Son. speaking of the Son it was sufficient for those who do not refuse to be convinced to state that the one who was called an Only Begotten Son was truly a Son consubstantial with His Father, but on account of the wicked men who are bent on perversion they added: Born of Him before all the worlds, and not made, true God of true God, consubstantial with His Father, and in this they made

¹ Lit. "to have their whole look at."

² In the text talmīdhūtha. Evidently the author refers sometimes by this word to the "catechumenate" or the state of the "Catachumens" who were taught the principles of the Christian faith before their baptism. I have rendered it a few times by "initiation," "teaching," "discipleship."

clear to all the meaning of the name "Only Begotten" in order to confirm the faithful and rebuke the haters of truth.

In this same way they inserted here also a word which gives us the true meaning of the name which is handed down to us by the Divine Books concerning the Spirit, who at the time of our initiation and baptism is confessed side by side with the Father and the Son. For people of goodwill in religion a word which would show that the Holy Spirit was of the Divine nature of God the Father would have been sufficient, but on account of people inclined to insolence 1 and steadfast in it and in blasphemy, our blessed Fathers were rightly advised, even after all this credible teaching, to corroborate the doctrine of faith by means of a short addition, for the benefit of all and especially for your benefit, you who are on the point of drawing nigh unto the gift of the Spirit. They, therefore, said: And in ONE Holy Spirit. They did not invent this expression but took it from the teaching of our Lord, who, speaking to all His disciples before His passion wished to instruct them on the kind of resurrection from the dead which He will grant to mankind, and said that He will bestow upon them the grace of the Holy Spirit from which is derived the happiness of the future good things, which are so wonderful and have such a permanent effect on those who are worthy to receive them.

He rightly instructed us in His teaching on the greatness and glory of the Holy Spirit, and by this He showed us the greatness of the grace which was to be given to the faithful, so that we should firmly believe in the wonderful benefits which from it would be granted to us and would never be taken from us. He said thus: "If ye love me, keep My commandments, and I will pray the Father, and He shall send you another Comforter, that He may abide with you for ever." 2 He showed them in these words: You should persevere in keeping My commandments, never to deviate from them in any way, and since you will not be receiving a casual and ordinary thing only, you will have to show great care and diligence: you will be receivers of no less a gift than the grace of the Holy Spirit, which will be always with you and bestow heavenly gifts upon you. And in corroboration of what had been said He added something that shows the honour due to the Holy Spirit, and said: "The Spirit of Truth." Indeed, it is

¹ Lit. whose all look is towards insolence. ² John xiv. 15-16. ³ Ibid., 17.

the nature of the Spirit to give everything in truth without any change, and because He is eternal, immutable and unchangeable in His nature He is able to bestow upon others the delight of heavenly gifts which will not perish nor suffer any change.

(The Book) calls falsehood a perishable thing that is not permanent, and truth an imperishable thing that is permanent. Because the one who affirms a thing which does not exist lies, and the one who affirms a thing which exists tells the truth, it (the Book) calls falsehood a thing which does not last because it becomes like a thing which does not exist, while it calls truth a thing which lasts and exists permanently. This is the reason why the blessed David said: "I said in my haste, All men are liars," that is to say because I became proud and thought highly of myself I suddenly fell into dire calamities and was in danger, as if I was nothing, and was about to perish, if Thy wonderful help had not assisted me: I was astonished at the great number of calamities that assailed me and understood that it was falsely that I had thought highly of myself; I found by experience that human things are nothing and that in truth they are all false: wealth, power, might, and all things which are considered by men to be great and wonderful. All these things, nay, even the fact of our existence are also false, because we make show of this fact of our existence to deceive those who see us, while eventually we are cut off by death and reminded that we are nothing, and all the great things that we are supposed to possess leave us at the end of our life.

As (the Book) calls falsehood a thing that has no enduring effect so it calls truth a thing that is lasting and does not perish, as it is said, "Mercy and truth will meet us" to show us that He (God) will truly grant us mercy. He is, therefore, called God of truth because He is truly able to give us all. It is said: "Thou hast saved us O Lord God of truth," that is to say, Thou hast saved us from the calamities that are known to us because Thou alone art able to grant benefits that are lasting and imperishable to whomsoever Thou wishest. The blessed David said these things of God and called Him God of truth in order to show that He is truly able to grant everything.

Our Lord also said similar things of the Holy Spirit in order to confirm the truth of the future good things that will be granted to us

¹ Ps. cxvi. 11. ² Ps. lxxxv. 10 (Septuagint and Peshitta). ³ Ps. xxxi. 5.

in the next world by the same Holy Spirit. It is as if He had said: The Holy Spirit, the gift of whose grace you will receive, is one who gives heavenly and imperishable benefits to all He pleases, and because He is eternal in His nature and immutable and unchangeable, the things which He will give will also last for ever and will not change or perish. It is not possible that the one who grants benefits which are unchangeable and imperishable should not Himself be eternal and imperishable in His nature, and such a one is indeed Divine nature which is eternal. In created things there is nothing that can last by itself; the one who may be so constituted is so through another; indeed, how can a created being have by himself the attribute of permanency unless this be given to him by his Maker? The one, however, who is eternal, because immutable in His nature, is able to grant imperishable benefits to others as He pleases.

In short, Christ our Lord gave us a great testimony about the nature of the Spirit, in saying, "The Spirit of Truth." This expression cannot in any way fit the created beings because they are very far from being able to give any lasting thing to others, as they themselves are in need of their Maker to remain in the state in which they had once been created. And He fittingly added: "Whom the world cannot receive because it seeth Him not, neither knoweth Him." 1 There is no reason to wonder that the Holy Spirit is so in His nature and in His power, as in His nature He is higher than all creation and there is no created being that can see Him and receive Him in His nature or understand Him, if He Himself does not reveal His knowledge to mankind by His will. This is the reason why He added: "But you know Him for He is with you and dwelleth in you," 2 and you rightly receive His knowledge because you have received from Him the gift of grace, which will remain with you for ever for the confirmation of the pleasures of the future good things in which you will be immortal and immutable.

Our blessed Fathers inserted this expression concerning the Holy Spirit as they had received it from our Lord, and added another: Who proceeds from the Father. This is also found in the teaching of our Lord to His disciples: "When the Spirit Paraclete is come, whom I will send unto you, even the Spirit of Truth which proceedeth from the Father, He will testify of me." Here also He

¹ John xiv. 17.

² Ibid.

revealed in advance the gift of the grace of the Holy Spirit which was to be bestowed upon all the disciples after His ascension. In saying: "When the Paraclete is come, whom I will send unto you" He refers to the grace of the Spirit which He was about to bestow on them. He was not going to send unto them the Divine nature of the Spirit which was everywhere, but He said this of the gift of the grace which was poured upon them and in which He called also the Paraclete the "Comforter," because He was able to impart unto them the knowledge which was required of them for comforting their souls in the numerous trials of this world.

After having spoken of the gift of the grace of the Holy Spirit He began to speak of His nature and of the greatness of the honour due to Him, in order to show the character of the grace which they were going to receive, and said: "The Spirit of Truth." This expression denotes the greatness of His nature and His power to grant imperishable benefits to all He pleases. Then He added the sentence that "He proceeds from the Father" to signify that He is always with God the Father and inseparable from Him. This has also been said by the blessed Paul: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit who is from God." He meant by this that as the spirit of man is not separated from him as long as he is and remains a man, so also the Holy Spirit is not separated from God the Father because He is from Him and from His nature, and is always known and confessed side by side with Him To this our Lord referred as by a hint when He said: "He proceeds from the Father," because the Holy Spirit is a spring which is always with God and has never been separated from Him. He has not been created later but He is eternally in Him, and He is from the nature of God the Father, and eternal: and like a river with undiminishing flow, He bestows His gifts upon whom He pleases.

In this way He said also in another passage: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water," and the blessed evangelist interpreting this expression said: "This spake He of the Spirit, which they that believe on Him should receive, for the Holy Spirit was not yet, because that Jesus was not yet glorified." He explains here clearly that He was

¹1 Cor. ii. 11 (where $\tau \circ \hat{v} \Theta \in \hat{v}$). ² John vii. 38. ³ Ibid., 39.

speaking of the gift of the Spirit. He did not speak of the person 1 or of the nature of the Holy Spirit that they were not yet, when he said that Jesus was not yet glorified, because He was eternally before all creation, but He said it of the gift of the Holy Spirit which after the ascension of our Lord into heaven was poured and seen on the blessed Apostles and on those who were with them. He said that the gift of the Holy Spirit will be poured on those who will believe in Him, like an undiminishing flow of water, because it 2 will be given by God the Spirit, who thus makes manifest His work of giving eternal life to those who believe in Him.

He who says that the Holy Spirit proceeds from the Father shows that He is eternally with God the Father and is not separated from Him, because He is always and eternally in Him. Indeed if gifts proceed from the Holy Spirit like a river, and if this Spirit proceeds from God the Father, it is clear that He is eternally from Him and with Him and He did not come into existence later. when the Book says that "a river proceeded from 3 Eden to water the garden, and from thence it was parted and became into four heads,"4 we rightly understand that the source which made these rivers to flow from Eden was not parted for the reason that it was from thence that it had to flow, so also when our Lord says in parable of the Holy Spirit that He proceeds from the Father, He gives us to understand that the Holy Spirit is not separated from Him, but He is eternally from Him, in Him and with Him, and like an undiminishing river He distributes gifts to all creatures according to the measure of the faith of His receivers, as the blessed Paul said: "There are diversities of Gifts but the Spirit is one," and also "the manifestation of the Spirit is given to every man to profit withal."6

In explaining this expression of our Lord our blessed Fathers said that He proceeds from the nature of the Father, that He proceeds from Him eternally, and that He was always in the Father and did not come into existence later. It is evident that he who is eternally from the Father and with Him, proceeds also from His nature, because it is impossible that anything should be with God which is not by nature from Him.

¹ Text: kenoma, ² Text: He.

³ I use in this section the verb " to proceed " in order better to follow the author's argumentation.

⁴ Gen. ii. 10. ⁵ 1 Cor. xii. 4. ⁶ Ibid., 7.

After this they added in their teaching concerning the Spirit: Giver of Life,1 an expression which aptly demonstrates that the Holv Spirit is God like the expressions 2 discussed above. Our Lord said: "The water that I shall give shall be in him a well of water springing up into everlasting life." ³ He refers by His words to the gift of the Holy Spirit which gives everlasting life to those who are worthy of it. And again in another passage: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." 4 He calls living water the gift of the Holy Spirit because it can grant everlasting life. And the Apostle also said: "The letter killeth but the Spirit giveth life" and showed us that He will make us immortal. And again in another passage: "The first Adam was made a living soul and the second Adam a quickening Spirit." 6 He shows by his words that Christ our Lord was changed in His body, at the resurrection from the dead, to immortality by the power of the Holy Spirit. He likewise said in another passage: "He was declared to be the Son of God with power and by the Spirit of holiness, and rose up from the dead, Jesus Christ our Lord." And: "If the Spirit of Him that raised up our Lord Iesus Christ from the dead dwell in you, He that raised up Jesus Christ from the dead shall also quicken your dead bodies because of His Spirit that dwelleth in you."8

Our Lord also said when teaching us concerning His body: "It is the Spirit that quickeneth, the flesh profiteth nothing" in order to show that He also had immortality from the Holy Spirit and to demonstrate this point to others. Such an act belongs indeed to the nature that is eternal and cause of everything, because to Him who is able to create something from nothing belongs the act of giving life, that is to say, to make us immortal so that we should always live. Even among created beings those who have an immortal nature are considered higher in rank, and it is, therefore, clear and evident that he who is able to perform this act ¹⁰ is also able to perform other acts. God Himself shows that it is the prerogative of the Divine nature to

¹ It is said that the expression "Giver of life" was added by the Council of Constantinople in 381.

² Text only, "those."

³ John iv. 14.

⁴ John vii. 38.

⁵ 2 Cor. iii. 6.

⁶ 1 Cor. xv. 45.

⁷ Rom. i. 4 (Peshitta and partly also the Greek text).

⁸ Rom. viii. 11. 9 John vi. 63. 10 I.e. to give immortal life.

do this in saying: "Know now that I am He and there is no God beside Me: I kill, and I make alive; I wound, and I heal." He shows that it is His exclusive prerogative to raise from the dead and to free from their pain those who are wounded.

It is with the (above) words that our blessed Fathers warned us and taught us that we ought to believe that the Holy Spirit was from the Divine nature of God the Father. This is the reason why He is confessed and believed in side by side with the Father and the Son at the time of initiation and baptism. Each one of us is baptised in the name of the Father, and of the Son, and of the Holy Spirit, according to the doctrine of our Fathers, which is derived from the teaching of our Lord, so that it should be made clear and manifest to all that our blessed Fathers handed down to us the doctrine of the true faith by following the order of Christ. Even the words of the creed contain nothing but an explanation and interpretation of the words found in the teaching of our Lord. Indeed, He who ordered to baptise the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit showed us clearly that the Divine nature of the Father, and of the Son, and of the Holy Spirit is one. It was not possible that He should induce the Gentiles—who were converted to the true faith by casting away from them the error of polytheism and rejecting those who were falsely called gods—to receive a teaching that drew them nigh unto the Father, the Son and the Holy Spirit, if He did not know the oneness of their Divine nature which exists eternally and which is the cause of everything; (nor would He have induced us) to secede from those who are not truly gods and to believe in one Divine nature which is Father, Son and Holy Spirit; to desist from calling creatures gods and to believe that the uncreated nature is one, which from nothing can make everything because it is truly Lord and God to whom this name and this honour are justly due.

This is the reason why our Lord caused baptism to follow catechumenate 2 so that baptism should be the end of catechumenate. It was necessary for those who had rejected false gods and learnt that Divine nature was one, eternal and cause of everything, which is

¹ Deut. xxxii. 39.

² See Matt. xxviii. 19. As stated above Theodore seems to refer by the word talmīdhūtha to the state of the "Catechumens" who were taught the principles of the Christian faith before their baptism.

Father, Son and Holy Spirit, to receive through these names the gift of baptism which is bestowed for the sake of a wonderful happiness and is the earnest of the future and ineffable benefits. Faith is professed at baptism by the mention of these names, because those who mention them ¹ designate one Divine nature which is eternal, cause of everything, and able to create all things from nothing while always caring and providing for them. We also rightly expect to be renewed and to receive the freedom of truth through these names of Father, Son and Holy Spirit which are pronounced at baptism.

Immediately after the profession of faith in baptism they (our blessed Fathers) added the profession of faith in: One Catholic Church. (It is as if the catechumen says): I shall be baptised in order to be a member of the great body of the Church, as the blessed Paul said: "One body and one Spirit, even as ye are called in one hope of your calling." 2 He does not call Church the building made with hands, even if we suppose that it has been so called because of the congregation of the faithful who are in it, but he calls Church all the congregation of the faithful who worship God in the right way and those who after the coming of Christ believed in Him from all countries till the end of the world and the second coming of our Saviour from heaven, which we are expecting. When our Lord also said to His blessed disciples: "Go ye and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things I have commanded you," He added: "Lo, I am with you in all days even unto the end of the world." 3 He said the words "with you" in the person of the Apostles to all who will believe in Him in every country, and who will be baptised according to this teaching till the end of the world.

This congregation of the faithful and God-fearing men our Lord called also Church when He said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." He promised to assemble together all God-fearing men to this faith and to this creed, and their gathering will not perish nor be prevailed against, in their fight with the enemies. Upon this the blessed Paul said: "To the intent that unto the principalities and powers in heaven might be known by the Church the depth of the wisdom

¹ The text repeats "names."

³ Matt. xxviii. 19-20.

² Eph. iv. 4.

⁴ Matt. xvi. 18.

of God, which He purposed in Christ Jesus our Lord before the worlds." He shows here that in this manifold wisdom of God the invisible powers were astonished that He assembled together all men to the worship of God, and made them as one body of Christ at the second birth from the holy baptism, and prepared them to hope that they will participate with Him in the future good things of the next world. He calls this Church the body of Christ because it received communion with Him through the regeneration of baptism, symbolically in this world but truly and effectively in the next, when "our vile body shall be changed, that it may be fashioned like unto His glorious body." As we are in this world like unto the body of Adam and we resemble him also in our body, so we shall be called the body of Christ our Lord, because when our vile body is changed we shall receive the glory of His body.

The blessed Paul shows this in another passage: "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is His church, whereof I am made a minister." He clearly calls the Church the body of Christ, for the maintenance of which he became a minister, and because of this he endured and suffered much: and he shows also that all the faithful became one body through one power of the Holy Spirit because they were called to one future hope. This is the reason why in writing to the Corinthians he said: "You are the body of Christ our Lord." Our Lord also said by way of prayer in His words to His disciples: "Neither pray I for these alone, but for them which shall believe on Me through their word, that they all may be one as Thou Father art in Me, and I in Thee, that they also may be one in Us," 5 i.e. I desire that not only these but all those who shall believe in me through them, be one in the change (which they will undergo for the possession) of the future benefits; as I have with Thee a close and ineffable union so let them also be one in their faith in Us, through the perfection of their change (for the possession) of those benefits, and be like unto My glory and possess union with Me, by means of which they will gradually move to the honour of relationship with the Divine nature.

We symbolise this state in baptism, since we die with Christ in baptism and rise again according to the testimony of the blessed Paul.⁶

¹ Eph. iii. 10-11.

² Phil. iii. 21.

³ Col. i. 24.

⁴ I Cor. xii. 27.

⁵ John xvii. 20-21.

⁶ Rom. vi. 4.

This is the reason why each one of us declares: "I will believe and be baptised in the name of the Father, and of the Son, and of the Holy Spirit through one holy Catholic Church." (The catachumen) shows by his words: I am not preparing for baptism for the sake of little things but for the sake of great and wonderful things and heavenly benefits, as I am expecting that through baptism I shall be made a member of the Church, which is the congregation of the faithful. who through baptism became worthy to be called the body of Christ our Lord and received an ineffable holiness and the hope of the future immortality and immutability. And it is one Church, which embraces all, on account of those who believe in all countries and expect to receive heavenly life, as the blessed Paul said: "The heavenly Church in which are written the firstborn of God." He called them "The firstborn" because they will receive the wonderful adoption of sons 2 in a primary predestination, not like that of the Jews which was of a changing character, but an ineffable immortality and immutability in good, which is granted to those who are worthy of it. He called them also "written in heaven," because it is there that they will dwell.

They called the Church "holy" because of the holiness and the immutability which it will receive from the Holy Spirit, and "Catholic" in order to refer to all those who believed in all countries and at all times, and "one" because only those who believed in Christ will receive the future good things, and it is they who are "one holy Church." ³

In order to show the utility that accrues from this profession of faith they (our blessed Fathers) said: For the remission of sins. In these words they did not mean a simple remission of sin but its complete abolition. Our Lord said also: "This is My body which is broken on behalf of many for remission of sins," that is to say all

⁴ Matt. xxvi. 26, etc. (not literal but in a liturgical sense; of. 1 Cor. xi. 24).

¹ Heb. xii. 23 (not literal).
² Gal. iv. 5; of. Eph. i. 5.

³ It is to be noted that Theodore does not mention the article of the Council of Constantinople in 381: "We acknowledge one baptism." This article was evidently lacking in the Nicene Creed. Below he refers to baptism but only in connection with the words pronounced by the baptizandus. There is, however, a reference above to the fact that after the "profession of faith in baptism they added the profession of faith in one Catholic Church." This sentence may possibly refer to the addition inserted by the Council of Constantinople.

sins will be wiped off, because a true remission consists in the remission not of some sins but of all of them, as the blessed John said: "Behold the lamb of God, which taketh away the sin of the world." This, however, will take place fully in the next world when after the resurrection we shall be immortal and immutable and when all the impulses of sins will cease. This is the reason why the blessed Paul also said: "If the dead rise not, then is not Christ raised, and if Christ be not raised your faith is vain and ye are yet in your sins." He shows in this that in the future resurrection from the dead we are expecting complete abolition of sin.

Our blessed Fathers, therefore, after having said, Remission of sins, added: For the resurrection of the flesh and life everlasting. They show here that we shall receive these when we shall have risen from the dead and received the happiness of the everlasting good things, and then after we have become truly immutable, the complete abolition of sin will take place, and we shall become one, holy and Catholic Church, as we shall receive an ineffable holiness and become immortal and immutable and be worthy to be always with Christ: "When this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting?' The sting of death is sin, and the strength of the sin is the law." Then will truly take place the abolition of all these: of death, sin and corruption, and with them the law also will be abolished because saints who have become immortal and incorruptible are in no need of the law.

Our blessed Fathers did, therefore, well to give us first the profession of faith through which we receive our teaching according to the doctrine of our Lord, and understand that which we have to learn concerning the Father, the Son and the Holy Spirit, to the effect that the same Father, Son and Holy Spirit are one Divine nature, which is eternal and cause of everything, and that this nature is rightly and alone called Lord and God, whom we ought to confess, in whom we ought to believe and to whom worship is due from all created beings. After this, they taught us the profession of faith (which is to be made) at baptism in order to show that all this is in

¹ John i. 29.

accordance with the sequence of the teaching of our Lord who said: "Go ye, teach and baptise in the name of the Father, and of the Son and of the Holy Spirit." Thus they 2 are taught and thus they perform the (sacrament of) baptism in the name of the Father, and of the Son and of the Holy Spirit.

Those who are about to be baptised in the hope of ineffable benefits ought not to name another nature beside the one from which all benefits are bestowed on all created beings. This is the reason why they added to this the profession of faith concerning the future benefits in the hope of which we draw nigh unto the grace of baptism, as by necessity we have to know what kind of benefits are granted to this discipleship, and also that the Father, the Son and the Holy Spirit are one Divine nature, and also that at the second birth from the holy baptism we receive the faith in the heavenly and imperishable benefits that the Divine nature, which is eternal and cause of everything, is able to bestow upon us.

We have in many past days spoken to your love in a comprehensive way that embraces the explanation of all the creed. It behoves you now to remember carefully the words that have been spoken to you in order that by keeping without modification the creed of the religion of the fear of God you may truly receive the happiness of the future benefits, of which may God make us worthy by the grace of His Only Begotten, our Lord Jesus Christ, to whom and His Father, in conjunction with the Holy Spirit, be glory and honour, now, always and for ever and ever. Amen. Amen.

Here ends the transcription of the ten chapters³ on the exposition of the creed, written by the righteous and lover of Christ, Mar Theodore, bishop and interpreter of the Divine Books.

¹ Matt. xxviii. 19. ² The catechumens.

[&]quot;Maimra more often means "discourse," "homily," and this sense seems to be more fitting for these catechetical lectures of Theodore. I have used the word "Chapter" throughout in order to maintain more clearly the book character given to the work either by the author or by his disciples.

د سده بعدى معمد معنى كمدهد معنى كمدهد معمد به معنى المحمد المحمد المحمد المحمد المحمد المحمد مدومها المحمد المحمد

محامحزا عرمحما

ابرا مدكرا عدما ادد ابرا ازدر الهدم خددا بدور عبد ادر ابرا المدر الهدم والمرا المدر المد

مل محل موس المعتمل المعامن مدل وصا محمومهما بمحل اترا البعد : بهه رحل بدارا نط بورسا مبعا محمومها بحد كى هم سن رحا هما بهاب لمقط عمتسال الا المتبح كي الحما مه باهلا بالمعن حكمه معدس مهم. الحدا المنا معدس مها حناها بالمعن ما رحقال بلا مبتح. محلا بع بعع رحدا مبعد مم عمر اتحداله بحكما محمل بحما بحما ده رحل باس حم مرحناها بعنده محمد الما كي اترا وهمتا هندها بالحدال المحمد معدسا اللا كي اترا وهمتا هندها بالحدال المحمد معدسا اللا المحادد نوسا بعدیدا. یا کے کور گوا دیم نوسه وسوت کے اورا عدیدا بلا محکورکے بعدی معنے دسیا بنوسا بعدیدا بحلیا بحلیا معدیدا بحلیا بحلیا معرف کے محکور اس کی محکور محکور اس کی محکور اس بالی بعدید کورک اورا بستلا.

المعل رحيل ١٥٥ كم كمحامدز بعدسه كمدزما لعدهما سهار صلي بابعتدا حدر المعدمال سن سهار صاححما حردقال سبلتال مل بعمل سبلا اسمه کے صحالا هن الما المعل احتيم حما مداحها المعامه محمسا الله عمر: در مزا دلامه ملقا مسوس سرايًا wherey. I have revened just exil too upll. حملقما حدز حمل محرم مع وزف المسول حمالا لاه صمال مسطل اموسه لاهم سقل مصعلسلاهسمال المسرم كيون ستا بحنها سيال مكون بسعد مح مسطا بص مد مدا مدا مل مصدي سيال سيا سكف حكمقل ولا محكسقكما ولا معتمال سكف معتمال معمسقكيا حصيمها بعب حملا معتما حدم حي [١٠٠١] بطمل سيلا عدد كي بربما للكب بمحكسيل معيون مد انها بعمل محمد منحما انها انها المحمد المعلم الم محب حزيعا حميما وبكمف سرال ومحمسوا حرمحمال وحزيه امط وكما مهدوما دازمهما دحمرا دحن سادا الاحدا محصلف صعبسا ١٥٥٠ ١٥١ حجورا سماسا حجكما بحمب بهما المحمد بالم محتقال مالم محمسقكما بهمي مكمعسا حكسه سربع بحصلاهما لح معاهماا: وم صعفاه من عصدها بسه بما هازمتها وبحدها وبحدها وبالمحداد وبالمحدد وبا

المكل باره المحدمة المعدمة الما بالمام لمحلم ودهمتر کما حمل دولم المحل حلمه و بدهم المحل حلمه و بدهم المحل المحلم الم در سرمع دهم معدور ومدلت مع دمي ادرا استلا اعمد ح احده اسر احقالا المحمد المعند كهدرا بدهم. وبال قولها تميا مصيمال دلا ملب لمقلما بدلمتر ور معمل حرمدوا بمسلم كدكمدا سياا هامر ومعمسا مدلمحصب ست محكما المر والمدز المعالمة المحمد المعالم معالم المحمد اسلام حدم والم حدم حلبتا. المحلم موسلا مع ادرا ولا محامدكم حمد عصسما وسلاها ومكمط ومكب افع حازها مرصك الملع الاحمد ومعمسا حامدیا معیدا مای در محصاب در امریم امریدات معد المركب ودهم المال المركب والمركب ودهم والمركب كمحب إدرا بستلا كمحموده معا لمحمدا بكرما كمه عنا ابع كه لمحل لمحمد المعتملا عند الا واستدل سك استدل بصمنواسه بههم معصدها هيماا بصريدا بعدم حدم محمودها بالمحدا الرام المحاب كمعمده. وصع رسم الم معتقل الم محاسقكما سكف محاستكيا إلا سعا سكف سعقعا لا معاشكوبا سكف معماشكفيا. سكف حقرا ديت سازا. سدف

معكروقل تسعل سك به ويها دينا هل محمد معكرون ويا الله ويمان ويا الله الله ويا الله و

ابعر احا بهما عمل حمدنا بعنبسا معدلها للمعدلة مسلمه اعلب معهد حدد المعدلة المعدلة والمعدلة والمعدلة

هسمس ودر مدهده المحمد المحمد المحمد المحمد المحمد المحمد المحمد والمحمد محمد المحمد المحمد والمحمد وا

¹ Cod., JAiillo

وازم زموم حدوره المناه وا وحسفه المهالا المناه مرام رموم المناه المراه والمناه المراه المناه المناه

 هوه هود حلمته اله ولان محلوم معدومه سا حان سا محلا المعدد اله المره عنده معالم المحلوم المحلوم المحلوم والمره والمحلوم والمحلوم والمره والمحلوم والمره والمحلوم والمحلوم والمراه والمراه والمره والمره والمراه والمرا

هبا همعندا دون بروس سلاماه الم هوت كفردها مدودها مدوده معددا مدوده الم مدوده وحمده والمراه المن بروس الم المود بوسط محده والمراه معدده والمردة بروس الم المود وهمده المردة برائم محدده والمردة والمرد

سلاماله المه وسلمط معمده الله بع معملسر المركب والا سلمصب حصصدهال. معدله وحملم المالح معمسط معدا بيسده هدوا حدهبدا بعد هدوا واحرام المربع المام في المام المعالم محمرة صسها لمحديا فمكمه بدلا مصعبها هيتم اتابهي. وباصحح حمر قال حاه حاهة ومحاهزت حرسكا الاها والحاهات هما مامح حمد الله مهم محمد : بهس حمر بمداسرب ١٥٥ مح المحب وال محاسري. حمرمعا مدوره واهلا Logal gen Mol Injuda glland oceand Ill amount بيسكم كما دمسعدما حكسه بدح بحكرة باه ملع بهده مده اسزساسه بنصفاح مدورا لا معمسه الل أل حصمتما بعد محموب ومعتما الركب بعمله صعب لنه حعززا ببسكم لاها سمسالم معمدكما كمورد والمع بعين مدانسمي دلمودس بصناله مدالمحمي.

حبال سن برهم المن بدهم عن معداهم عن مهده ملا المدهم المد

المابزعه والرسل بالممهم حزا عنها مدلاه المصدولهم الالممده.

ودرا اور ورهم وحروم الحم ومدور مع حبارا معمل ومعسل هندال حر لوعام عمده ومعمل والمحمد ومعمل والمحمد ومعمل والمحمد والم

ورا المامع مع هيتارا المحمد المحمد

¹ Cod., Calanda III for Calanda

بصعب به به مدار مدلا المدار معونا بمده محافرا بعد المحت الم

مدهمه الم لحر حسم هذه الحالسة ولا. لمه مدمر حده المراحة والمراحة والمراحة

صحمح اللا لحر حسم هما احل اسم وه. المحمد احدا احدا احدا احدا احدا احدا المنامل المود للمحدا المحمد المحمد المحمد المحمد المحدد المحدد

افلامد لح وسعدا الرحم ومدالمدرم كوسكم هده المحمد لم وهما الرحم ومدالم المحمد لم وهما الرحم ومدالم المحمد ومتا الله ومدونا الله سباط المحمد هده ومتا ومحمد ومداله الله سباط المحمد هده ومتا ومداله والمحمد والم

مدهده المحز معنا همر معنا سر هه وسال المحد وسر المحد وسر المحد وسل وهما ورحد وسر والمحد والمحدد والمح

ورها اسزل حصرا به ورك مدك من وسل هما مح

المحك محلل محدستمال المع ومعدد ووسحما الم سيم مصمح الله الله الله الله المحمد محسوب محسوب المحمد محمده معادسي معدده انهاز المراح محمده إسالا معدوه مهلا ومدوه معلاهمه وميلا ومتا ههتاا الملمه وحمي الملك الملك الملكم کے حب بحتا بمدلات حنوسا بموبعا بعدم المحقدا لموسب الملمون ملسل الله الله الله الله الله الله الله ٥٥ بعدمامع المامه مهميه حكما بقحميم عر امدز بالا معن مدلا وحصور وسيال وه الا وه الاهاد سيدا الم كمر به وسل المحدود معلل سين المما سينا الممهد محصدهم الممهم محسر السزل لا اهملت وبموا الممهم الله وه الماووب حكما بعلمين ومعلم وبال حكسوبووب المامه هما محرم بالمحر بسه هما صدام ال معمد مدلم بعد اسزيا pol. الا عدون محتبرا لمحدونهم المصو هراوا حعززا مدامك نمحمه المما حمال الموه الملمه وحدرك دلا افته هذا لمحمدا لصمدله صطلسمت ومع لا مدوم مرحسه لمما معملهما وسمله المحد ما المامور المامور.

عدة هذا محصولا زملا حصتها احدت لمحتلا دهذا محكلا بمدمع اللا حسر هدا سعده. معدالم

¹ Sic Cod.

ودر المصدول إب الاوا اسر وزواوا إلا المنظر والمور المورد عزيزام المن سبه وبدا المراها ووقع والمراه والمورد والمراه والمورد والمراه و

مكمر مدامدزا مرمدما.

محامدنا بانب بحس مصمعماا

حد به بعدما باسان عماهما بنط باهبطا ببسط المحد المحدد الم

وصلى استلا مداحنا مه ودنا مل ال معنى مرمر ال معدد: الا مدا حدادا مداعنا هدا: الاحددا معدد والمدهد هدا من وحدود. مدار موا سر هدا امدنا والمدهد المدا وهده كي دنا لمدنا ودار مدار ودورا مدلاه ماسعه واسل دسا المدهد هدا معزم اسنى

الا محكورما وحد احل محد حزا بهمزا 100 كمعمسا مدنى. به ومرمر ولا برس به ما محم مرسم ملا كمه كعدا بحسيدا الركب به الله كالمحترمات معمر كمور بالعا السؤلل بكوم دم امدم كمهم بكساسة المد المعدره لحدلمهم حصقدا واحصر الله حمر احا وحزا وزوسا بموبعا. امريا اسم والمحدد محمد در محمد الما ومردد ومدا مرام مدنيا سر 100 مصموله وحموم بحيا مرورا محمد هدوه. به ويدا صعب مدنى المحمد مدهده دعم ادا محزا هزمسا بعديعا در لل امدز بالحب ربقع لمعملعك مكمدكوه الاستولا ملا محيال محلها معالي يكسلك مداورا موما مع بحتا. الل مدرمر وكمدهدوا همسناا بفدى سعمة ١٥٥١: ١٥١١ هم حديسه حدده حمد قدا دم امدز ورحه المحره لحدمه مدفقا مادمدره الم حمر احل محزا هزوسل بعميعا. لل بهوا سن بنصحر بسر مح نفده لا موا کلوا مه اه بکدن مح فده اللا کلوا اللا وبمصح والمرام حكسه المرامه وسلا كلمل المف ومح عبم اس المماهد مع بحتا لحفي.

محمد المعموم سلل بهذا مدك محمده المالات المالات المحمده المحمده المعمده المعم

هم معسل كالمعتره بالمعدل هذا للعم لحكهم محقدا بالموسى مح مكن لموسى بسعماا مسمعس بسب ١٥٥ صدا المر مدهدها بمد عبم المدهدم كمستعل بصين محكم بردكم ابيسكم كلهما مبرحه بهن بمحم محمام الممام مما مدمد المام محرم المام ممام المام صدا هما بمكره دهكا مدمعت بادا وبدرا وبزوسا. لل 100 سمز مر بدهد 100 مدهد محمد محدة ا بهال وركة لمردعا وإحا صعوت موا حمور كلال حعزوا وصدا لابها اسلمه مدفع به الله ما المركم المرا المال به المراد لا بعده 100 بصيا عناله مره 100l. وأهلا لمحد Lycal foul papel oche pol 400, No ocici pol صح مده دسل معن اسلمة مدل بصح بيكما لمبكلا بإيكما سكا اله. الأبيط به بعد هذا بيلا بلا حملها لله معمدهم ١٥٥٥ إناسمه كمعقدا معدهما كالمحتروه هم هوا بالمعزدم لمبدلا بكاها بعززا هد بحكمة بعد سرسر الما مدام الما معامل الما معاملا المام صح بفده مده معازا هما الممهد مد به مد مدا كلما داحل ودورا ودوسل بعودها به ومدمدمدس ومح مدلموم الماوات واوويه مدلا بدلا مدمر.

وملا عدم مودها ببطها دهمها حبطها سبال والمعدوم والمعدوم

المهمة وسلا هميا هذا لمحتل ادمت كموم لمن به المنهم المن به المحمد والمحمد وال

صح حماز مدار بدس هما عدم كما معكودا المعتقدا المحلمة المراهبة المحلمة المحلم

احل موسال الماموت حفززا هذه احل مال موا حرحا عداد لل موا سن مع حلز رحلا موا هوا هوا حزر اللا معدم الموموت موا هوا كوله ومعمله معدم مدين و معدم مدين وبالمعتبر المحافظة منا المعدم المع

لا موسل معدسا بهن مع مدامم الممهد دعة رحدا لمهما احل مهه عمر احل بلا لمصدلا من منا مدوره. المهمة حازم احل من المر باد سع عما مه ممع معمد معمدها

¹ Cod., wiels

محصوده بعدا. هرا هدا بعدا بعدا هما ادا.
عدده ابعدا ده هما حدده والمحدد عنا ادا.
مدل به به المحاود ادا دعنا دهده والمدود المدود المدود ادا.
المدود ادا. ادريا سن بدييا محمد المدود المدود ادا ادريا سن بديا محمد المدود المدود ادا ادريا سن بديا المدود دعما محصولا ادا والم المدود المدو

مدامدز بهن بعده المحرر حدورا به بحکوم حدا بحدر مدر و المحرر حرومه المحرر حدوده المحرور و المحرور و المحرور و المحرور و المحرور المحرور المحرور و المحرور المح

حدث بع بحدورا امصعه محمل الله بعداست وبالا مكسرت باهد حدورا موسكفا بالم كحنا رب حوسكا موبحم بلحزا حكسه ومهم المامهم احل حده إلى بدي محرمر ال بعداسرا مل ولا معاسرا معلى بعدهم معي لا معرم المعنده. لا 100 سمز بدرا مدهامدز 100 ادر وبديرها حدورا كلالا عصدها ههما الم موا حسلمون من زازم موا دسوا حمل حزا لحديدال بحزا بب محلمنا والماووب احا محكم بصح صدل الممهم بهذأ بعدامد ببيده به حزال حدورا بہ بدھ مدمر مدلی بدھ مدمر مدے ال مدمر المدند اهے ١٥٥١ وصف حديد محاسرتا مع ال محاسرتا الا حكمه محتبرا بمداسر وبالا مداسر احريه مصاحله بعصدها الم زايموم الا دحوم درجما بحدويهم المصحد. والمحل الموا في سر سر محدوم المحمل وإجل محمورهم. الموا نے نصر ال مدامل موم موم اور مرام مرام نوروں مح لا محرمر درحسا وحدورهم المدرسه. معلاس هوا لمهدسا وصر امدز عصب كمدزما مدح عمدما عصموم حكوم مطارقهم محسمون دلاون ستلمله محسمون مصدورات وحلوم بهوت حكن عنل بصعما وحازها: بمحكسرت وبال

¹ Possibly read con

مداست مدقال ملا مدقال مدخلا مستعل مدابرتا معداتهعدا باسلا کهم ستا ماسع بهدر مع ستا. مدم مدرمع کهم کلمعدهسدا برگاما سبا حکدا فزهد در حکمی: مدلی بهم امدم مهمه مهم فلم مالدنده. اعدم اس کدکم حکمت بعد مالا حدز.

مدهر ال مدهر المحمد مده المحند واسر وحده مدهم و هدورا لتالمه و المحمد لمدهد الألما احل ابع كيده الحال المامه الالما احل ابع كي الحال المامه الالما احل ابع كي الحال المامه الحديد المامه و محمد المامه الحديد المامه الما

وم المحمد المحم

مدله به بحرارها برهوا موب اسر بحرارها مدبر مع مدب بدل حسوما بمدرت مدارس بدل هوا مدم بدل مدارس مدارس مدارس مدارس بدل مدرس المدر المدرس بدل مدرس المدرس بدل مدرس المدرس بدل مدرس بدارس بدارس مدرس بدارس مدرس بدارس بد

المحي بعد مسلحا البي هي المحد المحدا للمحدا للمحدا المحدا المحدد المحدد

اورا لزحمار ربع بالمزحل حلا الاما اورا المصعدال

¹ Cod., بحدب

فلا کے بصل کے کو احل: بار منب کو احل: بحزا منبوں احل: بار موسع دورا احل الحدا باور سے احلا ہے استعمال معدسا بعد احل احدا باور سے احلا ہم استعمال معدسا بعد احل احدا احلا المورد بحدا احل احدا احلا اللہ وہ وسلم احل احل احلاموں وحدا احل احداد والے وحداد بار مورد محداد احداد والے محدود احداد والے محدود احداد والے محدود بار محداد بار محدود احداد احداد احداد بار باور سے حدود احداد بار باور سے حدود احداد بار بار احداد والے محدود احداد احداد والے محدود بار محدود احداد والے محدود احداد والے محدود بار محدد احداد والے اللہ والے محدود بار محدد احداد والے اللہ واللہ وا

حدودا لمورسا وحدود المحدود كي احدوث لمحتا المحدود المرا المرا المحدود المرا المحدود المرا المحدود المرا المحدود المرا المحدود المرا المحدود ا

مكمر مدامدزا بازب

محامحن إلكل باصحمال

بالمني ولل لحمد محمد محمد ملا احما احما لا لا لا المراب ا

equal. olud pool paeled of all occeptl per احل اف در حزا تصعدم اسر معدمدها بمدر در بهنه هبزا منصمها بمكتبهم. مامريا بدلا احل الم الما عسمطام اصدره احل امع محلومه ومدنى الل امصوه بهنا بسبه هما احل حدورا بده محموم عمدا بهما حموبها المحمد والمجار في المربي وسر المد المحمد وهيماما حزا حديه. حسر كم معنا معه معسا عنهه وهما سسبط حودزا وحلامه حترهال در عمصه بهمامه كمناورماه بهمصا معكمه به بدر مدك به المعصل هممتزا وبسكما كمحصولا بهمد بعيماما هذا امدز الله الله الم سرد مصطهد الله الم المحال الم محكمتها باهبها بادل وبحزا وبزوسا بعوبعا السعه وسلام مورح بمحكا باهبكا بمتمقل لا معصها حبسك لاهما مدبع ملا بسما لي كهمدس بصهاما للتقار مدلم بسرسب بسر 100 مسل همل باحل وبدرا وبزوسل بعهبعا: مدر إجا صحيمال مبا حجمتهما لمحكما احز وكي ومك سر 100 كلما احل ود مديده. محدون واصن وسر هما احا حدة لمحمد بعيماما هذا حلا. ماهب برابع سر صدا لاما مدادر د دمهدا بع بعزوها واحليلا كي اهد حلا حزاد المحزيمة حدادة واله والم والم كم مدزما معه معسل ٥٥ بطره صد بده اصبا الحل مكونا مكنوسا بموبعا در سحف حصكه اف ههندله بعني بهما سکف قوزمنے بهذا بدن صبا کلمنا به وا کے قومما، سم المحمل مدنيا وحاسره على المحمد مدكرا والمحموم حزا عزمزا حز دميا واحدوب صدوره. وحدكما مزما عزمه

والسعده المام محكمه والعمل العمل المحكمة المح

¹ Forsitan, رمعینه

المؤحمة الموساء ومدا المامية المرابعة المرابع

حر العزه موس ملي: ماه بحه عبد المحمل موسلا العمل بلاحم المحمد العمل المحمد المحمد المحمد المحمد عبد المحمد المحمد

¹ Sic Cod.

² Cod., wiolo

بعدة العدد كي عدد الله بدال سم به وي واله بالمراز المنه المالما المراز المنه المراز المنه المراز المنه المراز المرز المراز المر

حده حدمل اهد مدا سببا حددا بحرام وتا المرام وتا المرام والمده ولا المرام والمده والماليل المرام والمده والماليل والمدا المرام والمده ولما المرام والمده ولما المرام والمده ولما المرام والمده ولما المرام والمده ولم المرام والمده ولم والمده والمرام والمده والمرام والمده والمرام والمدا والمرام وا

مسميما محممنا اسل بحيمة اشا استدا حمم حه حدوزا

¹ Sic Cod.

وب املا و يكمام اشا استال املا كده. ١٥٥٥ سامال حددا الامما مدل کے. مدا ہم ودا سمبما زدا ولامد سرے لاعر عددساہ امیر عددسا بسمیما بعدے ادا بعدال bucall sapedle sloc loci mund cil no shappa حدودا واحدوب وصعدواه ولاها احدوب مسوط للمره. سرے کم عددسہ اسر عددسا بسیرما بھے ادا بدورہ بهمت حكسه بماس من دسل باحل الممهد مهمت حكسه ومهم حزار محمد المحال المحملان لل فزمل لله. بدومل يمن فيهزيل لما للهوا بصادلا عصموا الله المرا المسرال حميا عوا المحمد المرا به صدا حدد المعمد والمعمد المراب المر بعزه معدد حدد دهدم به با بالاسلام محصروب بعدلم معصر دزماد اوله وصلا هوطار دلا به والماموزا مسيط ومومه حكسه ومها الكمواملات مع احل ٥٥٥مه حکسه زهره حزل محدرج حمر احماده المامهد محصده مداره مداهد بهدم حدورا دوا ومد احدود.

مل به به بحدوز بودمه حتما به معمولات اسر باهدا بالله بعبر به الله لاهم الله معماد الله وبعدا برودا به الله معمال به الله به الله بعدا بحدوث الله بعدا بحدوث الله بعدا بحدوث الله بعدا بحدوث الله بعدا الله بع

¹ Sic Cod.

وجزيمان بصعب المعنال المه والمن عسماله وصورا المنز الا بولاه وتهال المنز للا بولاه وتهال المنز للا بولاه وتهال المنز للا بالمنز للا بالمنز وحورا المنز المنز للا لمنز للا لمنز للا المنز وحورا المنز المنز وحورا بولاه وحورا بولاه ولم وتها المهال المنز المنز المهال المنز المنز المنز ولا المنز المنز المنز المنز ولا المنز ولا المنز المنز المنز المنز المنز وحورا المنز بولاه وتها المنزل ولا المنزل والمنزل المنزل والمنزل المنزل والمنزل المنزل المنزل والمنزل المنزل المنزل المنزل المنزل والمنزل المنزل ال

حمد ما مدا دمون و حمد المحمد عموا مدل المحمد عموا مدل مع حمد المسبل ما المسبل موسل المسبل عمد المراب عمد المراب عمد المراب المحمد المراب عمد المراب المحمد المراب المحمد مع ولا من ولا سا والوها مسبل حمونا وحمد والمدا والمراب والمدا وحمد المراب والمدا المحمد ال

¹ Cod., نما ا

ه إسبه حزا صله لعدوما سلاما المسلام ورسلاما ورسلاما ورسلاما ورسلاما ومروس مومور ما وسلاما المسلام ومروس مروس مروس مراح مراح مراب المسلام المالية والمسلام والمسلمان والمسلمان والمسلمان والمسلمان والمسلمان والمسلمان المسلمان الم

sin loc conterology Localoci and Roal po واف صعوبا واصمعتما حكمهم امعزه امن كم ومع احا المحرم عرص حكمتا وال المحدد وكمامه حدد صعا مرا المربع المراه العام بعدا المربع ولا سنسب ويلاف الله موهلا مطمللا وحزار لي سمة سعبرا به برحل به بدلسه به المامه محموله محم اط محسمين الممهد منا مح صدا باحمهد محب سن حلمح مده وهذا وحذا مسبط مماناه مدلا بعهدا دستا برهوا مدامن، الله به دهده به مسميما اللكم امدنا بالامت اللمي محلقهم بمدنمدل فكفهر مامت بصنا زحما مزمزها مدر هيمال الحمي ومحموني دستا: الم محموزا مدا مدر دزا سسبدا هد عصدها ههدا لدل موا حددهم. منه مداعن حستا مهدوا مدل الماده مهده مداتا معدلا enduction expressed ledone judajo, and each out بع مدل المان سيم مدل المان المامه وحلمه المامهم حزا محب صدل واحدود. لا وول اسر استرا دلهددال عدا كصمعك حبيا صهر الاورا المؤب الله محكم ومده بعمل المحر المعند والماهود حزاد ودم لهد مرتح وبتسع حدماحت مه وملم محد حزيف سلما وال معدسا وحزا

سسبط ماهنا الل اسل بحكسه به حقنزا حنا الماهوب محم مسل باحدود لنحما حسطا معسما به تصمها بلا لمن ا مدما.

انه صاحبه المناس النعم المحل المحل المحل المحمد المناس النعم المناس النعم المحل الم

همده رسم حداً وسقس ١٥٥٠ مده اودرا. حزا معر رسم العزب الا ١٥٥ عسمعا علا المعا وحمل عالما معران المر المحمد وحرار معرف حديدا معران حماره اللا حزا عزمنا حمده والمحال معرف حزا عزمنا معران وسعوم المحال المعرف المحالات المحالات معران وسعوم المحال المعرف المحالات المحالات

¹ Cod., Laua

من هرم مع حدتها والموهد مع مرم حلقدا. مهم من حدامه المحاهد والمدود المدود المدود والمدود والمدود المدود والمدود المدود والمدود المدود والمدود والمدود والمدود والمدود المدود والمدود وا

حزمه المحدد المحاود الما والمحاود المحادد المحدد المحدد

به حدا الممهد مع احا حبمدها ومحكا وبعدا. فحك محروم محمد الرماه معمد محمد المحاهد ممح صمامع حصره صميره. حزفه به به الممال به المال ہون بے مح محمور المورد ہوا محے عبعر المورد ہوا محے عبر دلمدبر الممهد بهوا. لا بهوا الم بعد حمروب به الل وصع حزمه المامه به وا محدكره المامه به وا. معده مح محمر الممهد بهما محمده مح محمر الممهد المال حرمدما مدكما ربم بعمل وحدكرد مدين مدمدن اسكمن معلى بعدا بعد بعدا مدرم اسنب معاسرا: وبالماءة بے متممرا بنعما: الرسم اسلانه متممرا: دنه بے حتمما محكسرما. والربع مع الكسع حكاف الاوا المصكال بعدة الا سب ببال متوصل اسلامه حزا اه محتجب به واصح حسبه باحل عكماله اصعف ولاول الماووت وول محكمال مع حمة سن باعدز بالموام المام وركما لالما المامام المام المراب امدز وهدا المصم المم المصل المحلم المحل المحل المحل المحل المحل المحلم المحل المحلم ال مدرم ١٥٥ اسزب حصدا ١٥١ حدم مدم ١٥٥ ملا مددود حامهماا صيره. الله والما الماووب وف محرم بالماووب وف بعدو وو. مكاوا الماوود كول بون بالموود كاوا.

اهدهام هدم اهز برها المهمة هما ودهرا بده والعدم المهمة المهمة المن برهما المهمة والمهمة المن المهمة المهمة

الا در منز صهتالا معماسه ار درم من برس درم المعنى مدر ومدر المعنى ومدر ومدر المعنى ماروم المعنى ا

محمر مدامدزا بلحما

محامحزا وازححا

حمل المحم باهميز الحمال المحمل الملا المحملة بسببا: المعكم المرسك الموسك الموسك الموسك المام المحمل المام المحمل المام المام المحمل المام حمول المام حمول المام حمول المام حمول المام عبود المحمل المنا بعل المحمل المام عمول المحمل المحمل المحمل المحمل المام حمول المحمل المحمل

¹ Cod., امعمزا

معب لا رحتا هلا حكمًا صعصا كمكنده بالمهمي عبر كما الما مور كما الحال عبر حال الما معبر محكم بالحد من المحال من المحال المال من المحال محكم المحل المح

هعما موما موس حموبها مصنال الرحم الرحم المحل ا

مامنزه ورحبا اسلامه حنا ورهما رسمناه معداله معداله المرهم المراب المرهم عدا المرهم عداد المرهم عداد معالم معدال المرهم ا

ار سن حزا به لا به مدرا به مار حدرا به لا به ا حزا به در المن محله به ما به محله محله ار بے حدیا ہو محے کھے ہوں۔ وار حیا ہو محدہ ہو العماره. وركب رسم العد معمل وصلا معلما واه سب حديد عزيب الركب وصدي محامري. حدوا وب دم الا اسلمنه مع كمن مدا مديع. حده حدما العدمدا اه حمل هما حقرا مصامحه والمالمه ههتاا. حزا بع سر 100 100 باف مسيط عنسي. محنا سر الممام حکسه زمون بعد المام کویا ایک در ایک ایک در ا ههتاا هإلا محاسعت اسما مسمل بمنزدمي مع دستا صهتاا بصسلاما معدادا مع دلمزم اسر رحسه وحدودهم ١٥٥٥ مرم ١٥٥١ مي وعصدها عهما نسعس لحنها صهر بحسبال بهد والم صدة بمرصم بهما ماسط بحطنة ماسط بحطنور. ماسط باحسير ماسط بص دعمة ههتالال. مدلم بدهب مده محمد حقوا لمصمدا: حمد مردد مردد مردد مدرد محمد محمد مدرد.

معرف بدل حدا بالم عوزل الم خوصه علاه هاف بعث حلاوم ولاء به هاف بعث حلاول حاصه عاص حال بها بها بها الم المواد حلاول عاص حادث ومن الماده الماده وما ومن علاهم حمده الماده على الماده حله الماده عال الماده بها الماده بها الماده بها الماده بها الماده ومن علاده الماده والماده والماده ومن علاده الماده ومن على الماده ومن الماده ومن على الماده ومن الماده ومن على الماده ومن

بهن بعونا اسلا مد حبودها بهن بعد معمور اسمهم مدور اسمهم اسموا. معلى بهر بعد بعد المال اسلا حسلا هن بعدمور اسمهم اسمهم مدور بعونا عمل بالمهم المراهم والمراهم وال

الل ببيط بهيد محدم وبال معدما نسم هو هو بوصد موسط الله مبيط الموسط بالمحمد المحاود على هو بعدما المحمد الم

محلا حبرها بد حزا رهن احتى معددا عنها العلمه كي بحت بعدوب ومعاب حزا سببا ربع كي بسهد بعد بعد بعد بعد المحلف بعد المحلف بعد المحلف بعد بالمحلف بعد بالعدال عن العنب بعدال عن العنب بعدال عن العنب بعد بعد المحلف بعد المحلف بعد المحلف المح

امر مدور وسعس كسو سو معده و : وحوا مدح حمدا واحا اسلامه مدخوا مدح احدا لا اسلامه اللا مدح كدو مدح لا مدور المدود.

ورا المراد المر

² Cod., محزه

امدنا برهت المن محتقه بمنه حكوم. المن به اسر حنته لمحمل منه المنا حكمه المرحم. المن به المحمد الله وحمد الله والمدالة والمحمد والمحمد وحمد الله والمدالة والمحمد وا

الله الما والمحمد والله والله والمالة المالة والله و

اف رسم استعلم الاقصده مل محضب محمد المسبط حزا محده الله بوسلم المواود هوا: الله بوسلم محمود الله بوسلم والمواود وعنه المماود الله بوسلم محبور بعنه محم المعالم المواود والمحاود والله المحلم محبور بعنه وعنه المحاود الله العلم والمحبور بعنه وعنه المحاود الله العلم والمحبور بعنه وعنه المحرود المح

احمت المحدثا اف موس محمدًا بعده الم ردهزه مح ازميما حموا وهلموا بهتصمها حدث باحمحه حاقل امدني ٢٥٥٥. محمدا بع محددالمهم حدد بعنا المالي حدره وسل مصمح والالما عندا الممام حدا المر احل صله وحصيا عنها الممهم الاهل المر واف احل ماحرل داحا لحملل بهمدس بعهداما لاقا منم درب حصقط وازحا حبر المحال المنقا صعامهم ١٥٥٥ الماهوب: صوبع والممهد مدله وسر مهد الما واحل ووجال ملا بمكس امصعه ادبي لمحتل بهذ وحدا به واحموب مدكال ومعززا لحيت بصميمال ممدها لمعمرا. والع من روزا دهم الا دهمدا الا زحمدة دهمد حداقا عبتعل زميل سمز بهن بعبصه اصنه صع کدل : هنط قعمه حديد علا صحمال الراسة معسكوا به وحد مدا واحدوم مح ون وهروا عزمزا مع هروا عزمزا. اهلا سمز محبمر اسنب رجه وبمورحه حمد مدلا الموا وحز حمد المه

¹ Cod. repeats المركب المحالية المركبة المركبة

زهدا رسم بهزا بحز صدا به باحموم رسماه محدهدا المامهد. مدا بامدز بدنعما المامه موا لمها لاما مكلما الماموم به العالم حقد منا بحصد الماموم هوا هردز صدا الماهو والأهرا محوره. هنه زحمدا اها وهنه والما هادس سر سلی. ای بر سر ۵۵ دسیال محددا در حمده المامه حزا باحل مح هن رسم بامحم بحوط بحد محب عصمت والمن حدادت: والم ستل ولمحمر نهود الل لموور: ملا الع سنهد حمر من البت اهده؛ هلا تعده حمسمالا بسكه وبكم الع بنصح كه . صلي بح بمحكم الم محصد المال ومحكما مح مزسل به ومحكسرا بهما امصف بهنا واحد وسود کد محے دی ود مو ملا الع سفو محے اسرا واحد. اسكنة لاحدكما هوا حكمه وله واحد بمحد لحد. من سمن در من اور در وزوول امن مه مدرم درس دوره امدز ولا الع شعب عده كسكوه. ووسوا ولا 100 عسمعدامه المسعب حرصمال بحقه ملل الله بله به مه سملل بلامهم ولا الع شعب حسكه الحلا واهلا سلا واحل: ومدهممُ بمدلت به مح ولا: مدلها به المحز دالم ماحب سر سلي. ہن مدرمر بحصوملل بملل ہدے بمے دمل محد کے

معرب: هزه رسلم اهن بي هه سيلا معدد هر والرا الله الر الد الد. مديم الله الله الد ميد الربا الله الد ميد الربا الله الد ميد الربا الله ميد والد ميد الربا الله ميد والله الد ميد والله الله ميد والله الله ميد والله والله ميد الله ميد الله ميد الله الميد الله والله وال

هب هذا محودد اه هد ومح وشوا حد سوا الحد. الم حاحب احد مد الم سن احل حجزا معاسرا ملا اوت اسم اوه مسل المراسمين المسرف مسرول مسرول معلمات معظمرسي. بمصل اف عصمامي بحسبوا عصما بصلا صويدا. حز صدا المامه به صدر درا باحاد مهمه زحددا اه بهن ولا الم عرم حدول الله الم احل ملا للحل الم معمله وم الل ال حزاد ال صن عصاسط سم سم محدوم لا محطميه ولا محكسرا يسلما به بمحكم عصمار بصبا لحكيف لا صاهريا المامهم. وركتروا سر سر مديهم حكسه وساهم مرحم. ار وم محم موسل اسلمم من دميل مه منا واحا. الا دم لحد محمد دحمد مرتعا بحمامه اللب الكري المنص كما معملا المحمص كسموال وبعموم امدنسه كمدامدز واسزيل ٥٥ صيل وحزا هاسزيل واحل صحكا بصوبط باهلا حزا المامهد. مرسط به باسل بحمززا حزا المامون حز صدا الممون بهن والمامون هو حزار لمحاسط محبب المسعده احمت لمودتا بكرههزا بديت مصعبهاا صبك مرصحصها الميصمها مصمحك حبا ملا مارا بحصلا هر بال زحمدة لمحمز معلقا مرتعا. وبه بح ودهستما وهل بودون والمحدد وودوه الماها وسلم مل المحدد وسلم الماه وسلم المحدد وسلم مل المحدد وسلم مل المحدد وسلم والمحدد والم

¹ Cod., Jos No

معلى بده حنى دلقدا حنها به بعدة حندا معنور محله بده بحل معنور محله بعد الماهم والماهم والماهم

بحبوره اور ادب المحتل مع دلم بالعنو بطبه الملمو دلما الملمو والمحتل المحتل الم

مكمر مدامدزا وازحدا

مدامدزا وسمعما

¹ Cod., Low, but corrected in the margin into

الملاهمان اسموسل عدكي مع دلما المعن المعنوه المساو ocial near ocernt insico, and word ocernt lient loomes حزا مسعوما حموزا بعدم حتومال مامد احزره کے دیا صيل كامل مد بعدال بدنيا به بسك هوزمي المنصدط: ودلا مدرم حملا علملا ملمام بحمار لعصره ملاهمايه بسيرما بالمديا مدهمدين بالماية اعدصه کے در اصربے دونا مسبوط وصح حمدہ واحد اسلامهم ولاحزا بحفظ عاملا امكووب اسر عزدا بحبتها بدلهمحمال الملمون ولا 100 حصيل الا صع إحل المحوود حزا عزيزا. صلي اوزا العا سموسل الاه والما حكسه والما محم صعود حسا باحدود. لا 100 محم دعزد 100 المعزد حزا الا محم حرمد عرم دلاور دلاقل مع احدود مع مدامم الموود ولا المحدر. محكم اورا لا روم وحزا والاهوا حضرا والاهوا سلمزال مدلي إلا 100 مع لا مدوم الما لمحصل امر بمدمها بعدون حديا الا معمدامر مع احدوب المامون: بحزا به عزيزا والطوب حصيا به مدرم بالطوب به بحربه. why we know the hard was by احده حده به محده محده المدمور الماره حتما محصدنا وتعمدا ومحضب كمدامدة وحدموا مدزما امكامهم حزا برهما هن بعد محمور عبور عدمه حكمتا مع احدوب المكز. مص حكاة وبعره مع لمزحم حكه راها ولمحمد بهزهمها مزمه لمحامد العدد دلا فهزماه بمدر بهما سلعه دوزمدے در احداج بهن کمر بعد الملک دستنما محدالا قهزمت سلا مع عمدما والمهمر وووا مزيعا. عمر

لمعرم همده به ومدله دستندا ممدله دهزمني.

انص ١٥٥١ كرهم المعن فحراهم فحرامة موه وحراحة مرحن مراحنا العمله المحمل المعامر سهم: حمل المن محلل الاماله وسميل امدني ١٥٥٥ : ١٥١ كمددم لا صعصب 2000: الا اعمادية كي والحدا صحماده المادوي الما مع احدود. مدلها با السعلم معددها ما العمله: عبر د مرمر حمد مدا امدره بمدالمده od cho White and Kod. ochles for jui ochle بدلها له ملا وهزور بصمال بدرا مملا. مملكا محسر اف احميه در معنه حصرهما بدر مدردنما والعملين مد حكما حصره عمنا كمحكمون. به كم كمر بعلهكم صتعا معلها فوزمني معصم بهذ بعلها قەزمىل دىماز بەن بەدلىكى دىتىما ھىمدا. لا بەدا بەدا بعمها حسور الله اها سعا بعدالمه سوده مدلها حمر وهزميا بديتيما الما بهدي باحسب ١٥٥٥ محتعما معملهم به مهم مهمدها ومعنسمدها والا مدامد لل سا ابدر محم متعدا بعنوم ابدر بمدارات اه! کم سلا مے عصداً.

سلم به الم ما حقول بور بوده المورد المامود الله بن بودها موده الله الله الله بالله الله المامود بودها الله الله به بالله المورد المامود بالله والله معدد وسلم المحال المحمود الله به باله بالمامود والله بالمامود الله بالمامود الله بالمامود المامود بالمامود بالمامود المامود بالمامود بالمامود المامود بالمامود المامود المامود المامود بالمامود بالم

من محدهد المدال الله المن معدسا كمامن الله الله المن المحاصد المامن الله المن المحدد المامن الله المن المحدد المامن المامن المامن المامن المامن المامن المامن المامن المحدد المامن المحدد المامن المحدد الم

مودا او هما حزا سباط بها بسوط وهوملا مداهد بسلا معلى بعد الممهد مع احمه محداد بعده الممهد مع حدد معدد معلى بههد معلا بولا بعد المهد معلى بههد بعد المهد ومن ولا معدد المهد ومن ولا معدد المهد ومن ولا ومن ولا بعد معلى ومن ولا معدد المعدد الملال الملال بعد المعدد المعدد المعدد المهد المهدد المعدد المهد المهدد المهدد المهدد المهدد المهدد المهدد ومن المهدد المهدد المهدد المهدد المهدد المعدد المعدد المهدد المه

به ومد المحمل مستعل مصله هدومت سم مع عصما. معل به بعد مسكله معنه سعة مصل همز ومدل هم ومحل به الماسك وبعدا وومدا وحدول المحد مسكد

¹ Cod., Jon Lao. , but corrected on the margin by a later hand into JL, as above.

² Cod., asmol

Adoptio lom deen respio por los ferso cosos اسلم وصده المع وهذ مزيعاً بعدلا لا يعده مر حدالا ستكب مدهدها مه وروه دسكه سعنه واطلا در مدال اسر بمعوهد وصدره محلا إنسف معدده الله فر حمده ١٥٥١ wareinyl igneryl as aroll esans one mory isnow واعتصده مح حدل محتما واعصده الرموزا بمحمل ده العلاوات عرص سعا وصعله دم امدز عزاوها لاصطلاها مكككما مصحت الم محميع اللاكه. بهذا واف معكما ولل دركندوله فزف مديه ولل دمدولل إزسف مديه. موت بع حرمدا وحده وزيا عزا شقدهم ومدمال معزف يعمه مع اهدة الل معمزے ١٥٥٥ واصمده مع حمد معتدا معسده حستا وال صماح مدمره ال صمال وال مداسدكيا وال صعمسكوما واهمه لعصما المدا بهما نك مح مصما الماد والمورد لالا مع ولمور الادوه وعلمالم مستلل معتومال محد مع عمر بمعامده. والم 100 حدكمدا بهدا حكسه: الل اقد حمن بدهم اسر صمبها المهددا فعكمها. واصماله مع ودن والما محمد هماا مهر بعده سلما بلما هما مدها

عصب العن احدة الله عمر مهوا حزيفا السحد سبت الارا حدة مرجنا الدولية المحلاج من المحل المحل المحل المحل المحل المحل المحل اللا حدة سوزون حرة المحل ال

معرم اسب لا معوده الل ال به واحداد مدا همن بامعنا معرم اسب لا معوده وهما وبعدا بسطما لا معرم اسب امعن بعدا بحسن اللا مع حمداد المعنا اللا مع حمداد المعنا ا

حمدها مدب احدت لمحقل امدنه بالمهمر هما حزيما ويورده وحزيما ١٥٥١ اسر صهورمال ولمحيل همكمه: مسكف ستا بعكيف وبال مدرجيها للعدكس حملها ومسا حصمط بهمعداله وباحدا ملا احدت لموسل ابه حمهالا بزومعدا بهوتصمها مر محصب حمويما عنزا بحرار معراس بصهال هرقل بهه محسدها حاله به معردنال وال محامدكال مدا حزيعل بهذه وعما محزر حروما لحمهال بعده وبال حنا علا صعده بالهمع وووا حناد معتمدول سن مصيبتا حصر بحمه مكنهميه معندا بهتصمها وحمل ما المدنه العزب العلل سر مح محل مثل وحل بعيزا أه بنعفل عمل صنى الا محصدناتمال 100 بمحاسرما ما حجمت حبتها امر اهدمدا بسرها بسره بحتا هامر بمحال اسرا احبهم الحما المحيك اسا محمه حصما صهدما لا المورد به الا معمدني به وردقا العتدا هدني ١٥٥٥ بعدد لحدم ١٥٥٥ محدد للعبهم دادكى معلى

¹ Cod., **Lauran**, but corrected in the same hand on the margins into **Large N**

حمال كم اصصما اف منى مدرم بمهمم الامما الل الصلاحة واسلمهم حزيعل ومحلسرا بهما وصلا محرمر اسر تعدمها بحبتها هجز ١٥٥ مصح ١٥٥ دم صيا بحبتها حمل 100 كنه بمداسرا 100 الاحسرار حكسه معصلحة 100 ولا مدرم حعزوا هد اله الله سرتا هدرب بهد الهوا. به المحمد بعمل به لل حمر: إلا سحف بعمل حمر بالاصمال. ماما حكم اسطمهم كعمدا هما بسميدا بعدا مح زحماا وصله ولحدم لحدرا ولعمل وللسحف حاوة فهزا ودلا محرم Capacio vaco; opl de Mooll joch veel ocachil المحل لا فعي المحا ولا فيها المحا ولا لال المحا ولا حمد عسمناا معزمر معصمات بدوا. علمع ربية بملع ربيعة لعهزا ص مسكمان وال صعمل بعد كممكم صويميه. الا حمر الحلي بيدلة اللي حكسه اللي بعده وصلا بعدد كنه لاهاد صسما به بهما صعدك فهذا حدل مدرم كمه مدره ال با سعة حده مدرم الله وا حكسه مدرم الل صعصا بلحرزمهم الاصررصا ص مسكماه بعهزا هبال حرصية محمدما لصعيمه. الل ال المحمدال المكس ويعمل صصلال مول حملها اف ملع بوجزا مصلال مول بلهمامن بعنبزا صحما بهدتا بهتصمها بمعنب بالا مما فهزا مطهدمعدا المسرب حرصمال بمطلقا محسراا حكسه المكاهم به وا حزيفل في محرم وصيل لحمل به وا وازههما صعصا بهما رسم الامها والا مدرم المعمدانه واحتما وسرتا بعدي وسرت حزيعا اسر حزيعا اسر واف الحزومر السرمه معلاقل مع رحميا بهار

ار بع معدم به المال المحلم المحلم المحلم المرابع

١٥٥ إنعام منا إنعما ١٥٥ إصيم حلا لمحمال وووزميا بص کردا: الل اسر مدکردن بهتهدها به کردها امطار لمحصا بصدا بالعمال مطالل مد من بنصد فيزا بصحما ١١٥٥ ١١٥٥ حدمر الل لل ١٥٥ ١٥١ إجا ١٥٥ هما الل ولحزيعل هن ويعل وللحمين منصمدن لمهن ومدوح مح فهزا مص بعدا لا مسملاا مسمدهسها باحرا بحسر سم حزيعا دكم سهدها كحكما محن حسهدها صحال بمحيا لمحمال محمودها وها حربممال بسر حزيعا معمد محمسل كما عيستال للماز. معمل بحب حزيما محال بمحيا حبر حزيما ممحكا بمح حمل معتمال مامريا بدابع مح صماعت به بعد حصعسا دکے سا اسر همهزماره بهمحدا وملهما لله وا ودرا بعيزا تُعد محادد ووا الله او تعمل لل محمدلل صبرهداسال. ولا بهوا محملل وهيزا سعب الماما حب حالعا حكم كحكما المر محكمه المحمدا: حلبة بع بسهدا به محكما لحمال ربع بهما بسلهما لحمير لعلمه بام المما حكما لصمار مصب صمار حصن بعمرواد ال ب سهدا الم صعمال ص aby exercist ocean construction informs of which you mad some city board only in the محموا اصبيه بمحمال

حمد ما موس مرد مدور سعس موا هندة بسلمه المرا معلى ولم ولم ولم المرا الم

هلمنا وبعلمر له ويزسف مح الاوا وبهدز ومدلهمينا المامه محدوده حزيد المراد ومحكت معهد دلا قعمنا الها محمد المحمد المسمى المر مدلده بعلميا. مدل الما بعهد موت وبره الل وبعمل والمزروزي معمودها وصحكم محكم محكم وبعملا واوديا لمقدا وحمدا وول. لا مدب وههزا حكسود تصم محمسا محاحظ ١٥٥١ الل أف ويعمل ومحلل سن وبعدا ولا موا لمورم وبعلما ممرح ملكلة فهزا. الماما محمد المحدال بعد المامام معمد المامام معمدال سلهما لحصور روع بهما ولعمازا مصوب حمدة محمال به وسل رسم وجها محمد به مدار محمد سطار محمدسا موما با منا حصور ال حموم حدوما ال صعاسادسال محرية ولعنوف مح رويدا بسلما بحمد بعسب الا صعطسلاهده الهما مع سلهمال عندة بالمسلال بحصر عنده ومحمال ومح وول ومحمازا محمال محمصل وبمما فيهزر ولل عزمل ولل سطلا.

هده موسد مراحي درسه بها مول بعدا موسا الما بعدا المسا الما بعدا المحل المعل المعل المعل المعل المعل المعل المعل المعل المعل المعلم الما المعلم المع

¹ This word is in red.

حمدها مدس بهد من بعدا بهد حموم للعند مع سلمها ملعدا دلا معدا معدا دهدا المعدد المدار المدار المدار المدار المدار المدار المدار المدارك المدار

¹ This word is repeated twice.

امدز سمن والمكازب حكه محصم حزما ومحدال محكة سحمار الركب بصميه حصيسا مدلي بالمنونه مح ممعط بمسمامال ممحكه نوسل ملا مسمامال محمدن عمكه le il cesanceroll olduiso parished oc uball oce صمامال صرب بعسمال به زحما به والا له العدا بعص صعبسا بععا صطمن صح بوبا عيما 100 اميا باصن بصرحا بحنت انعا لا عمل باه به بهدا اه بنعما لا عمل اصد اه بعص تعمل لا بع بحزيما الا لا مرهد الما بحسمنا حستمار محميزا: در حهورا حكسه معسكها بعما ودستعا صح بستمال بهن الرامه مدهما بدهما الم لانه اللا حنهما بكة بسمار: اطلا بالمنة حكسه مطمعط: صح حلز صمار بسمار اهلا بإسامة مدامسميا. مدلي ما بمدا اسمها العمال الملمة والماصنا ومصده ومدا اه ه بصطمنا بعدا احبار كنه بحميه لاه محرة مسهاا عرم معملة والمامة معصلاحوا 1001. وحسيعا وب الم 100 به ودرا الل حمده ودعل المان مصيب مدكما مع فهذا بعهزا مدما الممهم وستا مع يعما مدا معداد معدمزا اب بهرف وبعدا مدين لمديل. مهم مدا ويعمل محموما دم ال

وا حكوه عوسكوا الم حمد العمل احتماد العمل المن المن وما المال المال المال المال ومال المال المال المال ومال المال المال ومال المال المال ومال المال المال ومال المال المال

حمدها امدن بدنها عمد ببعد کمم بعده المهمد دنها المدن بدهد ببعد البعر باده کدکهدا المهمدا بحد کدکهدا بعدا البعر به بحد البعد ا

الما حر ازدوده بدلها هدا هد له معمر بدونه به الما مد حلاله بوسعده بعد حدا هدال هدال المحلال المحلف بالمحلف بعد المحلف ا

وصلح ومعكميا عصل إلا موا حسرا معمد الم العمد الما الماد الما

¹ Cod., with Alaph in red.

ولمحاط حاز المحمى المعز لمحدا ومحمه بعد حرد المحلا المحمى معدا المحمد ا

مكمر مدامدزا وسمدما.

You intl

العمله بعن العمله بعن العنه احمت لمحتا مصمدها بها المحد معملا الماهن محل العماد محدا المحد المحدا المحدا المحدا المحدام عمل محدال المحدال ال

مع حدز سن بامدره بمدلهد حستنعا معدله هدزمنع سم مع عصما والم عصر وووا حزيما اوهده ون والمحر مع مديم حدمكا هاروه متممت فيهيمه فيكهم ههتالا معمدسے 2000 كمدامدز واصلامز حمدرحمال اسر 100 والمونر حدرزوةا والملصمر حلوزما وبهوا لسما مصوها وبعزه كم اليهمان المام المام المام المام معملاً معالم معالم المام المام معالم المام الله وحد معدمه الله وحد الله وحد وحداد عبتعا دلمهم اللعم. مهما ملها فهزمنع اهمدز مديه. او سن بمدهما بصيا سكوب بهز سلاماله صلا بدهم به موا لحصدان له لحمي operight while warms income income when wood vejow. olacaniell aje jboeod ul كلمحمال بمحمده بكري وبمحتل بالمهمم حدمه لحديد which now och; when change dancel olacell عزد بكدكرددا اسزا بالمورب مدما يدله سياا وال محتقال برحماها سوا. الل سعمهمال 100 للحدوث المحروب معصتما المحزور الموت فعتمع كممحفلا بعصقدا صحمناله سبا سبا صدمه صح دهدا عبتعا ىلكە. بەنە بى جىملل ردەتكا كىسىدىدا ادكادە مكسمده، مدلي المرا المدن الله المالكم مدي مديدم

حدادها هاروه حدودت والهدوه ودهوه. اهذه زعل هور المنور والمحد المراهد والمحدد والمدود والمدود

حقونها موسا وحقولها ولامع وسع بحقولها العلمة وفقتها ومعلما بمعلما بمعلما بمعلما المعلمة المحتا المحلفة المحتا المعلما بمعلما المعلما بالالما المعلم ومنا المحلم المعلم المعلم مع الملا المعلم ومع الملا المعلم ومع الملا المعلم ومع الملا المعلم ومعلم المحتال المحال المعلم والمحتال المحلم والمحتال المحتال المحتا

لموصل سمز وملمص مح حطز بامدز بمديمه محمسل اهد ون بحدهم بدورف حميل مده بمحمسل مح مهمورتا حصه لا ١٥٥ صدا وهرهمان وسموما محصدة واماهوم والر ١٥٥١ الراما مدكما رمن بمع منعم كما المامه بهما مصح محموم حموط واحموم المموم بهما محمده الا كرمدما إدراعا العد. الل ابع معمدا الما محمامه ما الما وصح مهووتا المنهد صدا العما كالمسودمال للالسارا مددسه بصعبسا بحز العا الماص حصيا مصح حبتها الملح مصرم علمن لل المط زاينها المحن به يحكنه والمحمد المحاد حلا ص بسوا موسه بعمسا بعد هما مدلاا الموهد بسعده مامعه لاه بهه الممهد مكلا بدر معزا ملا ed. och unebl madl gla do doul citel ga الاها درا مع مكن درسال معطي العا معهدير. مدر ocean pool Locloci focul escope icho Indopor Wol بدلا دلا عدمن كموزا مهودر احدن بهن بالممهد لاها ملا ملا معلم مصدومال سلطال بمستل الرسوم الم الموا بهن رصح مهدورتا حجمة المحرم هجة المدارع المامهد حكما بوا مصدام معزما ها ده الا محمسا محصة محورا مه المرمحمال بصنعل بعص حمة بح بعصمة حنة كرمددا معصده مدا شدا بدا دار امدز الله لمتلمه اصبرا بدوره حدودها بحسل معلم سن العد بدلا بدن بدن مهورتا حصه المامه محورا بصدالم المامه هما والا برا بدا دمن من من المامود حدد بدر المامود حدد بدر بالتاسم ادسبا امدز الب تصمعال سلاطال بهوما حمة والنصف وبر بهة ونصف أهوم وحصده وعصدها وصدا كحكيف

المرب اف المهزا معمدسا بهما كدناها بالمصد مع المسعمال بالمعدة.

هاسر هذا لمحت دهد لحدلمعستا هامدز هدا هده لمر ببعدا بهدا المامه ملا موا دسلهمعما سعدن كمبرا وسمدا وهما الا بعده صدم وومدما وحدوا بعد دو ١٥٥١ حرصها بحسيما محاصدها بحرسا اعلاسا يكساسا اه بهزط ههزميل بعتبل حدم هبهه اساههم بمحمال بهما وبما المامه بمحمل بحصرا وبهن بنهم وبهدا بالنهد. ەبەن بىست حرصمال رحزىمل بەدا حدد بالىسم. بەن بى والمنصف عزمزاسط اسلموه وموا وصفاا وحزيعا وحده اسلموهب ١٥٥١ ١٥٥ ونصحه در لا المامه دنعا الا حصيه لا مجهمدا ولا معزدها المموه ووا حرمدها بحدرا والم مدا كن صدام بمعمدا دوددا. دامر بعدهما وعهزا estitud ladem ladopor citud. opecul usero fren cicul والممهد حملهما مصمهور هما معر حنتنعا المعنا وحلهم الحمي وحزيفالم سرب 2000 كه ومحرمر اسزب ال محصلاحكي ١٥٥٥: إحزالعل عسمط الماموت محض ١٥٥٥، در اهن محس مكس كسلط فهزعنا بحسا حصر حمت بهة والمامه ومحمال وها ومحمال وحدا مهن معد مهدا المنصف ملاف كے ملا صبا إنعم إحمال المال منا المال امدز محمل المحل وروعة كرمحمال وحدول وبعد ومحمر كمر يعده واعماده حرمدا كمدوار مدوار با درميها مدلها به العرب انسك المرب المحدد ما عمدا المحدد محدد المحدد محدد المحدد د عمدوت بحده حعمل بعده د حزور لحدف بحعمل

¹ Cod., إحمد but corrected on the margins into إحمد إ

محلزها وبالكسط مع ازها مدا بعنا بعنا مه معمد معمد معمد معمد المعدد معمد المعدد المعدد

لل 100 إسن دسل المحمل عدا هدا الله برسط بهن دنيط بالمسعد به وسطل المحمل عدا بعدا الله بالمحمد المن بعدا المحمد المن بعدا المحمد المن به المحمد المحم

ووزما لحدم المورد والمورد والمورد والمورد والمورد والمراد وا

رب صدا العما بحص رحا هما بعدده سهما العمادا مبحد العمدال معدد المحدد المحدد

ههتلاا مدس ابر بامدن هنعت رابهه ابر بعده بعد بحد المناز بعد المناز بالمنز مع دمان الماهم معلاد الدورة الماهم وحراة المنز مع دمان الماهم وحراة المنز بعدها المنز بعدها معلا معلاد معلم المنز بعد المنز بعد المنز بعد المنز بالمسلم والمسلم والمسلم والمسلم والمسلم والمسلم والمسلم والمسال والمستوال والمستوال والمستوال والمستوال والمستوال والمنز بعد المنز بعدا المنز بعدا المنز بعدا المنز بعدا المنز والمنز والمنز

¹ Cod., ر بنمالا

صسوا 100 مكسنا كما صمال حسم رصعا المعند بحلبه

مكس دكم ازهم احمت لمحتل مامدره بهة كعر بص منهم المحر واربعه حيةمد فيهده فيكهمه : بسرا اسلمن عمزما بمدرجنهاه بسكعب ماسناا عمكمدا مسمعه حمدردها باتسه و تعل علمه اسلم بسرا حدة سرا هد کے ماما :اہم کسی الملم محمد معنور ماہم کا امر حزيعا منصوها ومنتعا وووا مح الكال ومدا سمة امدز علمسل وعرز لا الكدار حدول من الكلا مهموا لسما بمحمل والركب ولمسك بمحمل انق برحي وسب بمحك صمحم دستا. دهن بح بهما صح الملا اهبه باسر بمده مل بحسيما حبر الملل حلا لحملا محبوب بهوا لسلا بعدهها والركب والسلا معدهها انه برح وسا بمدا منعظ ديتا بسودا وروسمدا سلعب لمعامر معدها بعزه ملح ستا بالملهز معلها بحصيا امر سع صبح به وا دولما سلف رسعه فزه سودمال روع به وا لمه رسم مد محادما المعدم الله والمحدم الله والعادم. مطالع مح عمدما المعزمي مكر سازماا بحكمتحمله معد كي بن بنا بها محل محل المحرب الل صح زمسل بعه بعل حكسه المهدلا حصوصل بالعدم كحز صے صدا به بحدیدا. به به به اسلال بدورے بصح صدا بالمال المرد والمحر اسر بعدهما بصدا. بهزا لا حديا به المراد الله الله الله المر المراد ورمها مدح سلام حكسه عملا المعدا معادما المعن وصدا عدم الما الم مدال الم مدال المحال الم

به در او کول صعب مدن روم کے کمعددده. سبال مد موزا برالا عمادمال برسنا المرس مع الملا حسملا بزوسا بعوبها. صعوله ٥٥ سمز لحميا بحبتها حدث بصح صدية بمدنع المامهد. بمح بهزوا العد رزدا انون مارانهم مرامع المرام احتماده مح المماود. مصله وزا اصن وول لمحدد ومحمص ولا ووا كمدلاقا عدم حكمدا بحكم بحكمه معمدكمي الااسر بصهرة حرصه واحرا وامدن بصور إداردناسه محزيعا بعمراسه. مامد بالم بهما مع مطاقا بعد اللم رزحه باحنهم حر هبا صوب حصده بال هما مع مطلقا نصف مدنى فهذا ولا كمدالقا حدم زما ممسمانا بحنما من الا حاسم الله حاسم مع راده الحاصر احده هدز ١٥٥ ١٥١ دخلق مدرجنادا وال محامدكال وحم كممرمر اصمر مع صد معتدا مسه حستا لا معتقدا ولا صعطستكعيل محصره زعل مصبيليل بحكة حبطا بحمكما المصحح وللما زمل لحنها سيلل محكم وحزيما اسر محمصا بصدا المحر مح المال: احب بحا الم 100 كم صرمر سبل: ۱۹۱ ۱۹۹۱ دصورها مح دره سعل بدستها ولا عملوما إسما مصومل مع زمسا بموبعا المرسد الا مكمرمر بصحة بهما سكعب اسر بمدهما بصب محابط بهما: العدلا مكس الزميما بعدلا : مكموهما معكميها الما در معملا اف قومرية وبمعمل سلساله. معلها وسمدهم فزه لمعمها ممده ردمال مع هامر بمدمها مس وبالهز مومرية ومعرب وبعدها بالمع كما حكه المعهد حلبه حدودها من واعلمورس محمصل الركب والهزاب كه.

is in red.

المعند بع العد لمعا محمده الما واصحار المحمد المع وحلادها بعكمر. محمر بهنب محال معندم كمدمارا. هعمما 100 برحمل المحاول بمحسرا بحصره الم محمدال والم مدلسمكنا ولا معدلسكفنا اسر مدوم وووا حدة عسمدا. مدلي بع والم ما حد حدسه ومد رجل محمل وبحدم الم محمدال ولا معمسكورا الا او كي باسمي مقلول بصده: حوكما محكمكمة وعملاهما الاحمر زعما وحكر اسر وامحز لمحمدا قه ده مه ما مرصد معلا مدور : مهلا مدهلا معادما الم ح حمله مددهم مل بعد اف سب حصه عماهما حمس لمقال بدهتري مامعدا بحر المكر مع المال مملك علما المعدا عما المر مممعا بحستنعا واعملاك وووا اسم بصوها وحبه الهوم وحدا اف ستا واصهمه اسر حزيعا لحديثها لموها اعلمر. صهر المن ادام الما المحادث المحادث المحرب وبعد صعدما در وسع لحقال ودلمتم ومومعل وزها مدكرا بدكم بمل بمنعد بالممام ك مدسل مدني مداحدا ما كي واف ومحتب وحدددا مدا اسر ومعصدا المحصد حلا هما بدهم وحميرا العاصورا به موا Ly jed. of poch lacerage All speed All لمحمده بالم محم المحب المكن حكه ممودا وبمدوها معمدل اف دلمور وصرا والمهلمور وهما كه المحترا صححها بسهال بمدهما وبمهكها سراا مدم ونصيا نعصك بمحرصه نمعسرهم مم معرصه نصعصا رعامب ولاه واده وحدا دسا المحد واده على مص ىقىلمدەر.

اف سع دهد دهدامه لموهما هو ده دهدا

حمد المدال المدال المحمد المحمد محمد محمد المعند مسم المعند مسم المحمد المحم

كعداد المحلد المعر عدد صديد حيد محتدا ولمعدد المحدد المح

وم مود حموم مرح عدم صعبها من سحم من عند حمومها مود حمومها المورد والمعلم الم مورد والمعلم ومن والم والم والمورد والمعلم ومن والمعلم ومن والمورد والمعلم ومن والمورد والمعلم ومن المحلور والمعلم والمحتورة والمورد والمورد والمورد والمورد والمورد والمورد والمرد والمورد والمرد وا

¹ Cod., in an abbreviated form, • • • • •

زحماره والمحدث عدم لقدا العداد كي الماهتمد :
محد كي المحدث عدم المحتب المحدد المحدد

معصن احمت لمحتل اوبطا اعدمت كي در عنده لاها نعسلا به معتمل المحمد ولمعتمل المحمد المعتمد والمنه بهم والمنح معنم ولمولا المارمة وساهمة وسلمه وسلمه الله هدند الله هدند المعتمد المعتمد المحمد المحمد والمحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد والمحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد والمحمد المحمد الم

¹ Cod., in an abbreviated form, 2 Cod., Jlouwer,

الحل ملحزا ملزمسا بعه بعدا محدردم ملحكم حكميم العب.

مكمر مدامدزا بعدا

مدامدزا بمحجار

سلالا المحد مالمعن المحمل المحرسال المعالم ومحرا صسب معه معسل مسرا مدلم اعلمه کے احدی لمحتل معدد المسال به الما يمن الكلا معدت بدل بولا عندا حمر سودور مدمل اللا مدلها بسعبهماا My to seem about sleep 1 sound of the بعمده محكمد عنزا بودس اف مصدر لمعمداته حصده الحب بحستب خنصدها بهنب بالماصد صبرا سمز بعنمه حصلل بصرحنال احدت لمحتل لمصرم اهبحه ومدلي مديه العمدنا بدوا دلم مدرونا وامدوه ومدلهما حستندا. امصوه برح العد به مصر وه ومنع به سعا بمدرحتها المبره. حجره بع المعدما حكمة بهزا بسط مع عصما بنصدكم محمدها بكم كنه صدا حصكاسكسهاه بكمار واسر وه بمكله بهوصل فمكمه امداع وهه بعدلاهم المعصف حلمنا هن الملا بمح زمعدا بالمنهم محب به المادة زحمال الماسك كاسمحمار ، وبموحمل والمحدا سلا المحزه وبموا حزيماً. وال بموا حدالمكماا مستعدلا محصوه وهما بحوبزلا بسلل اسر بحدم ههتلا اه

¹ Sic Cod., old spelling for JLL

² Cod., apparently **and** or **and**

معط المسلم الله حمر حسب بعد محمد مده مدا مدا مدخ المسلم الله حمد حدد محمد المسلم الله حمد المدهوب الم

ه والل وا مع دمه معدد معدد معدد المعدد والمعدد والمعدد والمعدد والمعدد المعدد ا حماز سبا حده اهمممز بصعصمد مح عندل باههمم المالم للحد الله مدوله الملال المالة وهلله وملل مامدزه وامن حمر والمحر مع مدنم حدمكا ماروه enour entrom entrom juiel oceotal mass atio محرحناد حدود سر وامدر كسودوم والم ده معدهما كعلاقل بحمه وبل برمعط مكن مدرونهال بمعسل كمعهبه صهر بحب رصعا الما لصمال حصمال بعد لصمال عنا وستا سبال لا محتقال ولا معاسدقيا بهاما سود. وويا اه احدة لموحتا اف دكرة مرجوها حديب حتم ملا سحعه الل مرحه بمحاصط حموم كمعربهزه حصلا بد سعا اه حا صرمر ورسو مده مسعل اصنز عدلها ومددنت المع مع حدة لمزحما العمال ولل سن زحما بهدم وسعد فكهما لمد ملا مموخا مدلها سعا وبصحن إحاهدما حصمالا محراها محراه خد محددهم الماله محركم والى معززا مدم وبدور ومدار العما وسقا مكون اعمانه cancell peop ocerul. Is got soo ocerul och هزا حكما محمال برمعومال همدز بكملم بهزيه صحابه محمر صحابه اف معصمه بحنة العمرات صحالا: حمصمال

احدة لمورس مدلا المورس الما المان ا

مدلا ماز بامدره باربعد حدمدت فعلمهم فمكلهم امصعه بالمحز بالر مهما حسراا حكسه محمصحنها محمر بمديد الل بحمززا معمال العمل معمد: بمعم حكز صماره العدم ويه اسر بصمها بصدا العمال العام حدودا بے حاز محصولہ بہودیا فولم ارک در حمر موتلال س مسدلال بصر مسلال محمل محمل به بالمكلمة حده عمصه وصعبها محزر ون ويد المحاص مح الما وصعبها لعزز لمعمر ملا معله مدل در امدز بمسل معسل محفززا صده. مع دلمز رسم بمعلمه المعملة معلم بحزورما بمسعده اصد سن بالمحمد لحمر لممرح به مدرم ومدكم ومعسل مدمل سكف سهمت اسر وامدني مكتل وللمحز. لل 100 سن عسمدامك المسعس حهوا المعهدا بالمحز الأبسوا بحمززا اسر بمحمها بصتبعا محملا وربطامة اسر صدر صمار محمال صمحة. حده حدود الصحصر اه احمت لمحتل مع حلاز وامدره واروعه حمصمت enthroar enthroa inited iound loaned wir oblact واسر عزهرماره وعكسا بكعم ومعزوا مدسك.

واحدا بهددا وودوه مع دلمز بامدز بالمدز واوره بردعنزا مدلم اوهد بعمر الملالم المحت الحدا بامدزه ولاقرا الد ودلم المن معدد ووا بلاد ملال معدم بعدد ووا بلاد ملال مداه بمدلم بمدال بعززا بدلا محدال والمرز بامده والمدز بامدن المدن ولا المدن عمر المر بامدن ولاقرا حدن المدلم المعدد ومدلم المعدد ولا بامدال الملالم المعدد بعدد المرابم المعدد ولا بامدال الملالم المعدد والمدال الملالم المعدد والمدال الملالم المعدد والمدال المدال الملالم المعدد والمدال المدالم المعدد والمدالم المدالم المدالم

وصعداً اهلا سن رحوزها مدلاً بمعداه مسمداً والملك والمحمد والملك والمحمد والمحمد والمحمد وحلم والمحمد وحلم والمحمد وحلم والمحمد وحلم وحلما وحلم وحلما وحلم وحلم وحلما وحلم وحلم وحلم وحلم وحلم وحلم والمحمد وحلم والمحمد والمح

صدله هبا لمحل فعده الا بال متما لا عمد الحلا معسل عمر: ال بال معسل لا عمر هباعا به ونواول هباعا به الحد به باطلا معسل عمر منا لا معدسا بالموصد منا لا معسل به باطلا معسل عمر منا الموسد به واطلا معسل عمر منا الموسد به واطلا معسل عمر منا الموسد به واطلا والمن عمدال الم بالموسد به بالا معدسا به بالموسد الما بالمه المن عمدال المن عمدال المن معملان معبر المن بالموال المن عمدال المن معملان به بالموال المرابط به الموسلا بالموال المرابط به الموسلا بالموال المرابط به الموسلا بالموال المرابط به الموسلا بالموال المرابط به بالموال المرابط به الموسلان المرابط به بالموال المرابط المرابط بالموال المرابط ال

¹ Cod., ; without wāw.

صدلها مدلها واف من حدهم مدلال من وصدل و بها. به وجه والمحملا مسول والمنظل به حزورما وصورها به اف بمصدماده. صهر بهم بهدا زميا بحكة مدرحناله ومعسل وحهزا اسلمه مسمدا ودن معدوب حكمي حتعما مهما محكما لحكمي لمقما: به اسلا canall ache acia Lagoral le Lonarolco. ار سمز لا اعدازت صورا عمر ١٥٥ اصبيل بحتما محلقها مدرمر لا معصصب. ويكما بعد ول ممحدا لا بعما صعدل 100 محمل مصح عصدلها لل اعدان واسمرا 100 بے میم محمل اور سلمیکا مدردی حکومے متعمل سرتے ہ لح. امدز بر بار معتما الر مسمع اهلا معسل معر of ocerny it as singly for proceeded octon حسلمه المام. اهزه بع بحب عمدها اعمرت صحال صب معمال سهداد مع دهز سن ممعدا لا معتقدا ولا صعط سناعدا مصدع لي ومعدا لا محمل هنما صعدما مدرس مدما ممدلع مسهدا حمده هاف الماه حرصا حسالمه والمام ولملا لحمر هدزا بهدا المه بحسر مسعدا احزب لحص.

حملاً المحمل المحمل المحمل المحمل المحل المحمل الم

مدد مرا المراه المحر مع حدم متدا حدد المصعف المدد المحدد المحدد

لمحدا به حصا باد به صداحدا باههده اسامه امهده بن بهده حدد عددا بسب بهدد بابط اسامه مع دلمز عبدله و بدله معداد وبوهه بعدا به وبدله المدال ال

ورا او لمودا ووروه امن به و من حوونا ورا الله مرا ورا الله ورا الله ورا الله ورا ورا الله و

کے مدے متصلا امدے حسل محتمل محدم کے اسر امحملا بعہد معصم کے کعمدا بحداردے حمدہ سهدا. مامد بسرسب کمر بار حسک اصل بطرنط صعطرا الل اسلا کے حسيا هذه بعد هده محسلا والرحمي حاميتا حمصها كدلم وبلع ومع متما لا منقلا ممت صعميا مدلمهودسي. محمل مدس لمحد بعمل بالملي دهين محدوسه محر مدر دمسمدها رسم محمدهمي والرحسوما. المدليع بالم محصصيا وبدير معلى وجهزا محمر محسلا الما من الما محدد المام حميه الما محمدا المر هم المسامية محمدات مح محزر اللا حرصة حصودولا حهقطا بطتب للحصصب: حصصها سن حكسه محرك السيء ، موم لحد به ديا الملموس لمحدثنا هيسا دلا صب ودعمير اله کے محسمالا معالما محصصب حمد رحيا بحبه مصطمله بعيها بها بعض بعبا مدع منهما الا صقاا وال معمدها حصمها بمح حمه معتما مصبح حمر مدنى باده اسر انعا بمن رحدا ههما ممن لههزا عبوا نحرمم المعمد حدم حسنحه الم ابعم ابده المحر.

مدلی هذا امنز داه و حدیدا حبل سازا هد داسته امدا دولی اه و حدیدا حدیدا حدیدا دولی در امامه امدا دولی معمدا دولی معمدا دولی معمدا دولی در محمد در معمدا الله الله در الله الله و حدیدا در الله الله و حدیدا الله الله در الله در الله الله در الله در الله ال

به وخدم هم محمد محمد المعلم المحمد ا

حمد اله ولمحل عبد الله والله والله

مع دهز بصمه احمت من منا امهده حددها مامد دهم معدلا معرب ستا معتدا بدونده معدده معدده ومناهم بالمام بالمام بدخ المحدد معدده ومناهم ومعدا معدده معدده معدده ومناهم والمعدد معدده ومناهم والمعدد والمعد

به الله المحمد المن حلينا المعود الما الما والم برمدر الل حكي معاسكه. سنداما سن اسر وهد حمدا حمزيا اسزيا يمومون معتما در لا مسحكي صب باسكف م اورا محوره حصده وحك الم محملات حك وح صعداسكوسي. صدرا بي عسمي لا صداسكتا ولا صداد: ستا بح معاسكم حديد الم مدهدا: المامه بع حزوف حسل موتع. من رسم بساسك : مورا put loci el 1000 immo organ ino or 100m over ١٥٥١ سه ١٥٥١ وزووا بستا دلا بعده عملا. باسر ١٩١٥ اف كما العكماسميا ملات سب كمر بمعاسبي الرابر كون برمحه مدلي به مدر حدوميا محمال بند مدالقا صعندا برها سم مع معدا معتما بحصمسا بعومده كمعامر ماصبك سب اسسه مصده ماسهد حديثا الااه الرهزيه ومدنى محدكرك حمر مدنى بهمال امدز وب وحمورا محدة محمدال بزقع حملا محمر مصاحتي. ه بستا لا بزده کمتما صل بعصب لاه زده بعد محوره بے بادم مسمع موس معمسلمی ماتیم پتا محمسهم للهزده ومدري

محم محمد احدة احدت لمحتا حرمهذا محبوسلا محمدادا

بصعف حنوسل بحكب. وحملكا حدد فنزوها بحناسا من المنعم سكعب امدنه لمدكما ووال ستا ممتكا والمعنا به والمحمطا بكه والمحكم المابعه به والمحمد المحمد ا الماسف سكف فهزمني: والمحمرا بعن حك ما محرفت 4 pri coclasso, ell ill illi. apr soul مداععا حكب إلى رحميا حمعا وبالا حمكما بهوا كي. المحلل بهن بعدب للنصب محمدلل حكم المعنل المامهم مهن حمر كصر ستا محتما مدلي والسزز مع حكة سلما مصعصب به محال المعند بحدة مع محملا بمه المحز my early ly elanding trees oarly ly eloc الصحمة وبدوره ومعنظ الملامها معكمها وبعدما ووالا بمدماء مد بے کمدما بالا حکورت حزیراط محدزوصدا باسط ١٥٥ که اعدس دسمکه وردمهد. معمد برا واف کدکه سعما ودستعا عنا وص محمال هيد محس مدونا مح مرسما المه ومحمد محمد المحمد حزيفا: محدد مع مدما مدل مازما بعدسمانه مهمد ولا صوصر 100 حسلل بزوسل بموبط: مدلا محلا محمال صعا: صماا بے بردزا دیم رصعا بکے حمصما بہتما حمره جده فما مهمهمه ح جد : ۱۱۸ ربته، صد مدلهد وال بعوا حسوده وبدارد بعداما متعدوها نهمانون وسع سعده واسعراه مهم مر مرام مرام الملع المحمد المحمد محمد المحمد المحم مامنكل بداره لما بالمقل

سرت به به مسلما المحكم و مدار و معدد المعالم و المعالم و المعالم و المعالم و المعالم و المعام المعا

أسل بحدة حبدا امهده: بامد: باسر بحزمدرا بهبحم حلا للمومله بسبول بوعه بعدة مول لمه لمحمدله مدا محده اسعزا. هم سن لا ١٥٥١ هذا دفع ١٥٥٥ وله دعه هدما ١١٥١ بامدري بالما حمد ستا ممدها: الا حده امصعدا: بامد: اهبده دا الامماءه. من الما سلمام حعزز الماهوب وه حزيدا بالنصد صعب بهو الما مدے عصما: بحملال حکموت مدالمدزا بصعدل مدے بعدا كرودا الحدا بامدا بهوا معمد باهككم مددم بودا للا اصعل بسركم بتقلف لعصدا بهلك نهده بكوة براوه مداسرا مدمدوه الماوه ووعا وه مديوه مداهزي ہون عامد الما در محاسرا معے عجموں حسسا، حمال بے حزيفا وما وف: يامح: لل سفسل لل 100 وم 11 الل 111 مع عصما « Mool : الم 100 حدوما مع بالا الله حمدالساسمال محملهمال بمكس بهمنا حمة حنسا والمنصف سكفسى بهنا: ولمحدد حجكمدل وحلم للمل حده حدة حزيعا وسلعب بصحه. حزيعا بدعل به وسلعب للنصف بمعل عرصما للدلم لاعصما مهمرس لمحد عرصما الما مع عصدا. الا مدلات بسوزا بمدلاتهم لحدا مدا مها هما باناح رحبت سعمه ١٥٥٥ كمدالكه: به بكهمرم محم عصما الما حمر بدة حزيعا: مده لمحد حمام إبالما حده حبه حزيما إلمانهم مدلي يصمحمال إلا محممحكال إمما كدناما حمر الاهار

معدلی مورا لمودیا دورده در امدز بمحدی ری رسیدا برسوا رحمیا برسوا زیرا امهد معسیا مده محمیل بودی روی بری بری الا می الله معرفی در محدی بری بری الله می در معدد می محمدی بری الله می در معدد معرفی در الله می در معدد معرفی در الله می د

حمد الموسلا المحتل المحتل حدوه المصدار دهنا المحدد المعدد المحدد المحد

مكمر مدامدزا بمدحا

لمح مدامدزا بامدسا

مدهدها بد معسا من بمعلم ابر معدمدها باده باده که باده معدد به معدد بهدا بدوه که بهده مددد به مدلا به مدال ده به

الملع ومعدوم معلما المعدلاء العالم المعالم صحال مصعدا اسر زمسا بعدا اعدمه کے ملا معسا مدنى والر 100 كلاه من محسور ماهلا حزيما حكسور الا حاقلهم عزيزاما الماهوم حصدا: اف كلاه اف حزيعا. لاه مدلال هن بسعد: حزيما بي هن بالنصد. مهن بالمامه بمحمل بهره بمحمل بحديا بعد: ملا بمحمل بحدرا بصمال بكره المحمد بمعمل بكها المحمه به بحديا الماهوب كاما: هن بنعب بمحمال بحدرا. بمحمال ب بحدرا الماموت وة بحصدا حزيدا وه بسكف هوزمني النصد. الر ١٥٥١ اودس ادة ونصح ادة والمنصح والر ١٥٥١ ادة والمست من من وبعد الله من وبعد المامه هما: والمست بے حزیدا۔ مهن بنصف هذا المامهد حصدا محرمر دالمامهد ملاها احل. ملاها هن رسن لها هده مهوا اسلمه مدرمر المحاود به المحاود به المحاود به المحد بالمحد بالمحد المالية الممهد حصيا به معزمز والممهد بهما وصر ماحزبهم وحراهم ١٥٥ ٥٥٠ رزد٥٥ الماهد. مدلي ١٥١ مديدا محز إمير الماههد: دز زمم مدلا صدا مدندا بع مدلا المدا به المدل به به به به المدل ده المدل دعل الم وتهجيو.

مدل هذا من معال هدا بعده معسا مدل هذا المحل معسا مدل هذا منه واحده واحد

مدل المورا الموسي الموسي الموهد المعال المورا الم

الل لل صعصبه معل المعصده مدل به بالما زمسا بعززا وم برحزده عززا.

وههتالا صعدت الع حدادا باديه و بعدة بعدا المحاود بسباط والم بعدا المحاود المحاود بسباط والم بختا المحاود بالمحاود وسلم بالمحاود وسلم بالمحاود وسلم بالمحاود وسلم بالمحاود وسلم بالمحاود بالمحاود بعدا المحاود بالمحاود بحدا المحاود بالمحاود بحدا بحداد بحد

الله الله الله المناسب المناسب و المناه المناسب و المن

¹ Sic Cod.

در دهده بحدن به المحمد المن و و و المحمد المالي المالي المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد والمحمد والمحمد

لل سمز امدز 100 بعزادهم المصطلا 100 المحلا بمدهم 100 والم 100 كن موكليا. بعدا بع ومدنيا المامه بالالمام loci nol exilore Locall roul. le mi cant lu Lo كما كمعانه الاعمكليا كعر حابت الممهم بالصلاخ ه اله اله: حرصت سن مدود الله وبعدول المر صله: ار بے لا رحل الل محزمل اسلاب حصدملل به بار عناهما به بعدال كصحار بهدا والم يمم اعمارا لا معمصا مدلها وصلب لا صعمانها المصدر حصل بالم صنول اللا عدم بعمارا صهر بحصدا الم لمه بهزا. اطلا سن بهذا عصم مهم لمه كله اللهالا مدرم ومدساز مصحوم لحمله زجل بهمسال مدوها اللالمه وب مدله ومدوم اسزم مدلهمت الل واهوده. معلا ومد وم به المحمد مصحت محصم الله حدد العماد العماد المحدد احسمه واصمحموه مع معدا العلم معدا: وحمال بصهد محمله محدها محملة محم بهذ مبعدها. الرسمة صمال 100 ملا صعداند حصده امر 100 الم الله لل ourself of ochurally of menet of oceduacid. pour سن محصم اللا له در ههد مدلد مع ١٥٥ مدرم و١٥٠١ الممهد حصيل مدلي مول موسل معزها الل ويعمرزا بمدرمر بمدسكان الحدم وابدها عنادها محد المحلل مدا. هدهزه رحسوم لصودزيا. المه يعلمون معزها اللهمة المعدن مرم الرحم الم الم العدال الهدم حسلا المحدد من ولا : احده من حسلا محدم الم محدم الم حدد الما المد مدد الما المدال المال المدال المال الما

هعمله موس حب محلي مدا سه عوزهدا إلى حمل حدم حده أوسه المحلم الم

لمحدل سن محدوها المدن ولا به والمحلقل محدم حكمدا وحلم وحكمه وحلم والمدن وحلم والمدن وحدا والمدن والمدن وحدا والمدن وحدا والمدن وحدا والمدن وحدا والمدن وحدا والمدن والم

¹ Forsitan, –9/!

مع مدالقا. دامه المحمد المهمد المهمد المحمد المحمد المورد المورد

¹ The MS. adds another look, but the copyist states in a marginal note that it is redundant.

هودا حاقل مرتعا عصدها بازمهم مثل مدهم كي: هن براه کملک ربع کے باعث هن بعد ماعد هن والمنصد: ووروة ونصد الماوود منا لاوما وسلعب همز محمور : بول إلى المامون مندل العمل بسكف محل المنهد ص به والمعمد حكما وحد والمعمد صعدها وال क्यक्ट्या वर्ष क्क्यवर क्यवंता. क्कि कारी कि कि catil wash or washing reach orbit عمادما برامله. او سن ماقل همتا ه با بعدمال مدهم کی. ال ۱۹۵۱ در مدهم کے دیتا دکسہ؛ کمبدهاا اسم سم محدود الله اف دم المدني اسر الحسم محرمر سعس کسر سر مدیون رسی بهدد بامدیوا محدکما تعمدهاا والصلاحة اسر بوك وامدمؤا ومديوه محمسا وحمصة والمامه الامال حلا حلا مال مما من وصح عمدونا حصمة صداره الموروب الاوا ملا ولا وف وصداره الموروب لاه دلا دلا الموروب حصيا مدم موه بتا الله المراهم حسيا اه بحب عكسل معدلاته ماه واحدة ومعده وه معسل حدهم معدلا مل العمله حدن بح بالممهم الله الملا ما الله لع ما دسل بالمعمله. مصبة بع لصلعدمله اسر بدلا سر حاون وامدز ومدوه معسل حجهز والماهوب West ell.

وباسر اوبا اسلمن الله او الله المالان المالات المالات

الرحم بادحم كوه: حكه بال حكوم الما المحكوم الحكوم المحكوم المح

مهنه زحمل اه بهن بلا الع هكم كعمل اللا الله به بسط مع عصما حنه بالعلم همة بالمهمة حقما اللا الله والمنافع وملك كالله بلا الع هكم محكم حملا الله وسلم يختل الله به به بالله بلا الله والمنافع الله به بالله بالله الله بالله الله بالله ب

مدل امدلت بدخل حلاحل بالمحن حلا بهدس بالصلاحز با صدا العما مدلها وههد مدلت مع صدع حمالا فحد حر وسدا روما در مدوره المحمدة والمحمدة المحمدة بعدامت ملا به دندا بمحب بعدلا بال دسلا house woul to lake or low and to che hail معمدسا: بحن حمرا لعنزر باه مسى مكس مطتر كمعهدوه رابع. الربعة من حزيعا حميع لمقا زوردها من ا من الله عدد الله عن الله الله عن لصحنا بملب محمل لحدا بدعت محصص ممع كالا صدار المصر ولحد مرصمار ومدرا الالمدم والملا مره مما لمقدا: صداس مصصدهم واف مرمدا لحمار مدلها حرص محد المربع: قوزعدا المعموم مح ماقل مرتعا بالحف وسمعها حدورا معلعدا وبصاحا قوزعيا وقيدا: وهما المورم به وبعد مستول حوا: بصمال به بحدرا به بالمست بالمهم حزيدا. مكما بعد كالمتكا بهدم وهدا المنعد بهم مصلاتا بعدا ochy new solepil shrepho. le jui vanepil sil مدلمونعا کصلی دیم کے وال محلمر ملا حسم مح تصرب صعصا بصمال به بحديا بالمعنف صع صدل هما به المحنف لل 100 سن فوزعدا المدال ملمالل محكم والربه بصعوال سلمال لحوزميا وبتيا مسطار: الله وبه متدا در مدورسه محموم حاطمامه، والعدومامه ولا معلى محمد ومعمله من والمعد حمة ونعم ماسمزا ممعممسا: ومدلي مورا رما مه وبعمده.

¹ Sic Cod.

مراص با بورس بدل انه مداون مورس مومده بازم مقل المراب المراب معمل بلا معهدا بالم معهدا بازم مداون مرام ومده المراب والمراب المراب المر

¹ Cod., olo

کمدهدها: لتربه کره معتا المربه ودیا هدی او هوزو هد و درس سر مدیه و دوییا دنا المهه هما معتا مونا هدی معدی معدی معدی معدی المرب و درس سر مدید و درس المه و درس مدیل المه و درس و درس المه و درس المها مدی و درس المها مدیل المه و درس مدیل المه و درس المها مدیل المه و درس درس مدیل المه و درس درس درس درس المها و درس مدیل المها و درس المها و درس مدیل المها و درس مدیل المها و درس المها و درس مدیل المها و درس مدیل المها و درس المها و

مكورا معكمتها محدا محموني واحرا واحا كهما احا: الما منب هوما ومورعا ومورعا وحدا كهما ومرادا واحدا المدار واحدا

ال سن دلا ودستنما امن بعلى باسع حد وهمات المن مالم السعمه واسعمه وسعد مالم ماحد للا ماهلا حمله لحمر و ولا الله المرابع المرابع المرابع والمرابع المرابع والمرابع والمرابع المرابع والمرابع المرابع المرابع المرابع المرابع المرابع المرابع المرابع المرابع والمرابع المرابع المرابع المرابع المرابع المرابع المرابع المرابع المرابع والمرابع والمرابع والمرابع والمرابع المرابع المر

¹ Cod., **Jak**

ال مجمعدا وال معمدورا. وركب محدد ولاقط الاهتاء وروع كي ووود المؤول والموسعي.

مدلال به وهدما مدوسا المدل بالمدلال مدمد المدلال المدوسا المدود الما والما والما والما والما والمدرو والمدرو المدرو المد

مكمر مدامدزا بامدسا

محامدز بلعجا

الحدا بمعلم اسر معكمته الالمحية مبتعا همه الحمت لهدت لهدت لهدت المحرا والم محيا معه معيسا عصده حمولي العملية المحية الم

حزميده وحازمت ابه وي بدله مه عماده ا بدهه و المعدد المعد

والمحدا لل سمعاله المحمد كي احدت لمحتا علامك صحب دس زوسا بعوبعا بعد حمازم الماهدز: حكما برسط ەبىسا. مدلم بحدة رحدا انده بعدد بدة بده مرمدسا اعدس هموبعل ملا حزا باللهما هازعه مامدز بحنا محصرا مح لا محرم الماهوب سيمها حزا والاها الاها محكما: مامدني كمدكعه بوديا: حمدها احبهت لموحتا مدلي مدلها اه السرا المصف مصوبه وهم المحمول حصره. محمد 400 mi no cert einant tacheres of inact Mal لمحددا ممصلالمسمص محسولهدا المامهم بهزا: محملا بزومعدا باوتصمها وكرواوزا باصعدما بحيال محهر اوبا معدهدهاهم بدا حار معلل ساتمال محتم ملل ههتالا المسعسه كصكرا وزمعمه وازمص مكمصحل واصحمال عزمزال وحياا والامواد حلا زمسا بع بمعوبها مورا لل حصره مدلها وحرصه حمة رحدا حمال حموم مع مةهمها لا المارسم الا المزحم بصعما حموبها بصحباا بصحبهاا عناسنا اودا وبعداسا اسر معمدمدا ومدن عمدا وزوسا معددهدهام بصمعه وبدهم لحديد بمع احل محزا ربع وبالمامعة حلموبالما محمصعهال ملا محمصل ووسال وها الع به الله حمر احل محزا كنوسل وعودها لا تعمده وبوزا ويصمح

به صدا رسم مدلعا مدلاهم حبون وامدوه وحوصا وعودها.

لل سن العل بعرم اسنب مع حتما الم ابنوه سعمها معمد صدي العمد بعده المستعدية و المناسب مع حتما الم ابنوه العمد المحلمة بعدا معمد المعمد و المعمد المعمد و المحلمة المعمد و الم

الم الماهد مهمه درا العمل المحلم ال

بصنا وبالما مدلها بصداح الماهوب مدنيا مالهال وحدوا proceeds adard wall in the wolf on the وحلمي لحدال محمل ممصور مصرمي مصصمي بمعاهما المحمد المعمد بال معمد بال معمد المحمد المحم لل سعة عنب موس ملا محمده بدار الممهد مدلاً المقال مدل المحمد مداري. معمدما المقال الم ملهلا بمعصب بصعف سمله لعملا كي لمتما معتسلال والر حدود الما بوني معدود مداوح مدودها بمحمده بما محمد حديد امريل سن بمدا بامدز بحدمده بعده برزيا مدمر بمكر مدوره بمنعسا المماوب مكلا وسمكمديه ومدوسا بمصا حدت وهم واحمدوه حدمر احا محزا وزوسا وعودها المحاسد محدية والمامدون حدية ومحمده المامه المامه وحمد المامه المامه ومنصصب كمنصدكه. لا به ما وامن دعم ادا محزا وزوسل بمويعل عسمداسلا امدز اللا بمح عمده مته مدا تعط حمومنا بهدار بداتري

المر المراق المراق المن المدار والمدار والمرا لمرا المراف المراف

¹ Cod., بالمامدة

بموبعل المحن بالحقي صدبه للمحتبره بكوبل عممدها معصدت ١٥٥٥ حكما المحمد لي الماده مدل بمدنيا حقيرا الماده ومدا ده بمعمده حمر ادا محزا هزوسا بعموها بحره حصرسه بصعف مصعفس كمدلا كم لمقال ممستما بمصصب بمدلا كم المما كهدمال بعدمه والمال محامزمين المحدل المراهم ك العصدة والمحمدال ومحمدة المالي المالي فعدا الما المحمدة بصح محممر المماوب موصه حكما بحكمرم مصعص لمقما بعه وبا بعدمده بدا لمدلالا لي به بدا العدم بعمده هم مدلا المحمد ومدا مناها المربع المترا معمد لصلا : يكلم به واف كنوسا وهووعا صله به وا عمده حمر احل محزا مدله ومديه بده بصيا بدة بمدمد المدامد ٥١٥٥مه حكما بعكممهم بكه حكسهبهم حعنزا ربع عمدا بمدنا وبالله ال سن حدوبه وبا صدا حصرا وال حصبرا رحل وبعكم كي روم كي وبره والم صلع اوف المحتبا اله الله والم محرمر ال الله المعلم المهما به إلا محكم زحل

¹ Cod., رمعک،

عمر , ² Cod.

بصمدهم المهم مهمه حدا بعدبم هن بده حدزا ابع عمل بمنا مراكب المهم المهم عمل المهم ال

المحكى العد الدات لمحدد المسيد المحدد المارد المعدد المحدد المح

مطرحة وسل الحد كلفع بالمحدد للمحل بوسه وهده وسل معدد للمحرد المحدد المحدد المحدد المحدد معدد المحدد معدد المحدد معدد المحدد معدد المحدد معدد المحدد المحدد وهدم المحدد وهدم المحدد وهدم المحدد المحدد

موم لحت مهتلا المعمل بحسسال بها حمدا عصمها بزوسا مدامسي: سسبالم المر بالله كي مدام الاصل الما عمدا وزوسا مدورديا وصيا هرما الموروب: وه والموروب ال مهممل مهمن ال معملي مدلمهم عدل المه العبه بحمزز الماهوب معدمه زمل ومل هدر مدي حون عصرنا بصحرا بمما بحرودها مدهمي بالما ممدانا بهما بعدا بسعسا كصيرا المحن وصل من المكا والمحن بصيره که حنوسا محمززا فلا وبصهره: در مودا محموره محما وحدوم مدلم المحمام ممصدناهاده بصديهم بدورا بودما اه حاسبال علمناهم الموبوب للهواد معلها يمن ولا معيمهما المامه هوا ملا معملينا ملا محليم حروما الاحدا بور عمله الموهد: فلم بودل وربط هيها بولما وبعمدا الع بصافة دا مدممك دار مجمعما الهمام وها لا محكسم مروده ولا محكلسم.

احرال سن بعهم الما المسمى بالم حمى بول عصل المداد بولل مدرم المداد بولل

¹ Sic Cod. in masc.

مراصع مدلاس المرامع : حر المعر محمد المحمد محمد المحمد الم اعمالا لابما بمصل عمده امدز بالل الل بهن بالمامه مهنه عصب حمد مهنه بمصنب حبزيته. ملا بعدا بعدا بعدا وسلمحظ وكسل محبوم اسنب واسلمهم اللال ولمه حكسه ومهم whala men out each obdoon: ell pool exer ll المامه المام محرح المامه الما الله مح مدلمم محكرح المامه مالمامه، محدا اف در مدامنت تمسا ههتالا سلاماه ولل عمل بزوسل كمسل كلوسل ربع وه بحمززا المامه لا مجمعه ملا معملها الم بع مدا بامد ولادا نصل بمهبط اسر سعسمال بهما معمده صمل عمقدا نصل كعمدة حل بعمد وصل بموبعل: بمعدل حب رخل بالمحز: مدالا نعما حمصه انعما حمد محمل المحل احما عمدا محاصب: مدب اه الم مدا وامدن به والمامهد: معمدلس ودلا مده امدز مدله وههتدا ابه منه واسلامه والر مرمط لا ال علا حزيقا والر ال علا معرمر اسنے: هسم بے بول موصور بہوا دی لمصفرا صرم بحبه سلمه به بصعده به بعداً. ا

الله والمحمد والمراب والمراب المراب المرا

¹ The word Loa is almost wholly illegible.

مرسط بوب رسم وه وحسوره مسمرامه مدم وهاجل لامل فزا حامل موحدول محمر إحل محزا حدكرمر معمده كه. اسر ريا به باف مصعلهديما بصحصوبها كه حكسه زمروب عمده ، دور دكرون واصل سر عمدا و روا بصحه while into certain certain بمحلم بمحاسرت ملا محطبته حسر مع اهصم بتهمي بمليع محكسرتيا: بويا عصل بزوسا مكسله ما دسيا لامل مدارمدز مدلي به حدور المرهب زميل بال مديعم هلا محصمير. بوديل سن محب والماهو ديدا لايما. مدلم به ورا حبوبل عمدل حكسه ومهم محكم ورا ومسلم ورا بمه بعد احل صنا: مدله بمعملف حمر حصيا. وصدا اف مدا بعصمي احا: در لحد اما احتما صهتال الا سے کسر کاوا زدا والموروب محصد معززا معصد کسے: مصر محدامدني حسل هيسال الل سب بسره حزا محدندي. ملا بصح عصدها بمدرم بهما مالمامه حزا: احريا بمكب حديد والأدك نصر مصرح وادرا لموب صامحه معرصه حديدًا: الله ٥٥ حعزز المامه حكسه و٥١ حزر مع احل ومع محمور المامه مهم محمور محده محمده المامهد: بمعطمدمه ومسل هدنسه اللا بدلسه بمهد حعنزا حبوسل عصل محاصرا: وإسامه لا مصعمل ولا مصامعيا بمحاورا حمر احا محزا حسر صدا هما.

وادمان به با بنوسل مده بدا اور لمصدلا بمه بدا اور اور مع بالله مهتدا محلمن اسر مدا بامسا بمدا بالله ومدار ومرسف موسلاته ومدار مدا ومدار و

بمبعدا الله محمد حصدها بهدا محمونه عبتها مدلها بحد هذا مدل محمد عبد المداد مراف المحادد عبد المداد مراف المحادد عبد المداد معدد المداد معدد المداد معدد المداد المداد معدد المداد المد

حعززا به صرحا الممهد الما بحصيه لا معملك ولا محمل بدا ولا 100 مح العد اسنب محمد عبعما الا 200 حكسه بهوس معمس لعدلالا عبدعمال للبكس بإجار بمصل نصل بعه بعادم كاصل خزا للمدا بحكسه بعد احل محزا محكاه ا حمدمعه و الله محكمه وما محكم وما عمدا بزوسا بعديها حعزوا لحميا للما ربع. مدلها مبا مدا بعصدمد الما عصل بزمسا بعميما لل حديب بكعده معمده الا محصي والبدا وحسورهه بهدد الممهد حصده داسر وروع لحمده معمامده حمر احا محزاد سر ۱۵۰ سمن صدا باحا هبونها موزمسا بعهبطا. مع بهلم فعمما كمعمدك الركب الحسل لمحل الم كموم المحمالة احمت لمحتل صيل بزمسل بمعيما حمن بحمر احل محنا اعلمته المهام الهده المر معممته ومدر ولما المحدثروها بعصصها بربع لحميا كهما صبه مصعفا out many tomand comment inch only عمده حسمرماه صفع بده مده بهن بصفاهد

مدل اور الله الله المدال الم

صحفا بحباا بص حكة حناا المصه بالمهم عدا بمكع لمحتل عبصتا يصدا باحمتهم عبص حكمه صصد رصلعه ابنه الكمك رصلها عنزا بمصعدهام در محصص او زدسا دادستهم. مادهده کے مطل وصدات كديت صعيمال معديّه كهودس بهرهمها. والحيا باصحته محمره حماه بحنا دم محماطعي حمر زعمحمله بازسم به به محمل محمره دم امدنی حال زمسا بعد بعا كمهوسا والمنع ومعروب دلاهما الدراية المسعدة بعسمال بعد المحميل بحديا محميا العاصما المحمن المناعمين المحمد مع معمد امعمد وسنصمم محسن کے محدین محسیل کے اسر محمدمدی بعدی مدلی ولا معمد حدرا كمسزوه ولا حدرا ومع وزم سرلك كي. واستعمزها محركا وب المسرم كمهم والملمن وللعرب الع وها لمنهم الله والمن الما المناهد الما المنا والمحدِّد المامه ملا تُحوا برحل إلاما المامه. الرسم حدوا مه اه مُحرا ٥٥ ولا أحدُرا ولا مُحرا حمزز هما ٥٥٠ للمعل وصد وصعده مدروف والمسولات والمسؤو معصصا الحماد بصعصه حمر احا محزا بطمنا: مصمصيب بسهبال مسنودا من حدد من او حدرا او خدرا معدور المحمد المحم ندها صوبعل زحل موب بے مصلال مربا کے بالاما بعندهم مدكره ولملا صبدا اسزيا ومعمس لمحمزا مكمسياه مكمسنزه الاحكسه صبا هما بلاحيًا ولا حصم الله وه اسلاموت حكما وحكموم مصعص حصسياه حصرة امر الحل مصعف اسر احمده سازما الملا كي.

² Cod., ابسب

¹ Cod., اورارا

عدم المحمد المحمد المحمد الموال المحمد الم

¹ This word, which is partly illegible, may also be

² Cod., Juo; محسب

حدسل سر ١٥٥ بے صدا بال صعدسدف واسمور حدال بعلا ملم معرم بالا عصب مامموت علاما بالمعي بحصرب استدا كحز مع ها عمل: ماسدا بمع ها حمدا المامه لل محسرا صعززا المامهم مدلما بدلار صهلا هوا سر احل هذ اسل وحفزوا حكسه وهوس احلامهم احل محمدا لابصل المامه. مسر 100 حزا 100 بحدورا المامه حزا بعديه بصدا كلمدا بكره الممهد مسر 100 زمسا بعديدا به وحكسه ومسا ومودها مودودها محال مع محدّل مرتعا ملعبي. مدلي واف وه مدي وه سر صدا ومدهمم الممهد مرهوا به ملا حصم محكما بحر الممهد بهن حكسه إدام المحام معزرا المحامد مدالها إداء محر حا oelety ell copo whaled below occhail ionl مركم دمن حمززا المرموم ال مصممدا وال مصالحا وراه الملالم سعب عصصه إعراعها صهر بهصه حكسه بمهاد صدامة عبعل ملا معمسكورا الممهم مهنوت كمح بإدا عبعمال محسن حص محر محمل بحما دمعمار

وحمور رسن حدتبا لا المسهور وسلط عبتعا الا معقدلا المسهور بعبعها مع من بالمهم حكما بههمه و محمور المهم و العهدا حلا الهما معنا مهما بسوه سر حندلا: حمل صلا المبوز بعله معملسي بحسر وسلا بعمل المعنى برالسعم أ معمل بسوم المهم مع محاله به وسا بهما المحران بسر معرم لمهم مع محاله به وسا المحران بسر معرم لمهم مع محاله به وسا بالمحران بسر معرم مع محاله به وسا بالمحران بسر معرم معرب محاله بعد المعرب المعر

¹ Cod., كالسعال،

س حر فينا مس نصل المنام حسن همنا بالمنام حسن معمنا بوسل بهمام مدل الممال سا معمد بعد والمنام مدل المعمد بعد والمام مدل المعمد بعد والمعمد بعد والمعمد والما والمعمد بعد والمعمد والمع

مامد لمحدما ومرحم وم معزوا حن كمدكمه امعز بسبه معنا مسبا المصدما مسبا محدما المرا ومسبا ومسبا ومسبا المحلم المرا المرا

بن المدار المحالم المحمل مدل المحالم المدار المدار

وه احل مس وه حنا زولس هدوه إسر المهود هدوه عديد. معلى أبير وه حدا كلهما إلا حديد وهي معلم المهود وهومه معلى الموه وهومه معلى أبير وهوم معلى المهود وهوم معلى المهود وهوم وهومكا وهوم وهومكا المهود وهوم وهومكا وهوم المهود المهود المهود وهوم المهود وحدا والمهود وحدا والمهود وحدا والمهود والمهود المهود المهود والمهود المهود والمهود المهود والمهود وا

مكمر مدامدزا بلمدا

محامحزا بحصزا

محص الما بحدوبهم المحمى بدلا بصوبهما حدا محدوم مدلا و محسوم بدورا المحلوم و محسوم بدورا بالموبه دون بحر ادما وحزا دهلامها المحلوما ومحلوبها والمحلوبة والمح

١٥٥٥ كمكومهامي كروهزا بحبت بصميمار مكحوللا بزمعدا به تصمه حصد معدد معدد معدد منا برمدت لمانب والمدير کمور حلا حزا. اف رسم دم المدني 2000 حلا حزا هعما ١٥٥١ الركب ارجب المهميمي ٥٥١ المحمور حا سسبط كاسمال بحمززا المامهم حزا مع صله باحمهما مدلاه بالم محمقد الملك برحم لمعمله امعمه الم ومدين المسكر عرص حكمت مال المحم هما عزمزا ومحم هما عنهزا حز صدا واحمود: صوحال بعمدا وسمرما اوسه مرمر مكنف كعوززا ومدممقيا اف كمحصيمال وهيمت عززا. حبه به حسل اهدمدا اف بهزدا همده حزا ملا ومعصطار كي سلاساءا وعمده ومعممر كي محي حلاقل همتا حلا زصل بحمكمسرما محمدمده بما حمر اصا محزا مدماه وا. هدما موس الركم برجسا لمحا حرسكم المحالم بعه بعد بالمح بعد المحمد بعد المحمد بعداد المحمد ال ٥٥: ٥٥٠ حكز ١٥١ دكرة مدكونما بعما كمدام محده من من معدده مرهاوهم معمد: مدلال الزمده احمت لمحتل بحطمهما رحونال سننى محصمال ببسكم هما سك دكيهم دينيعل صلمنزاسل سكعمدم بكدم بطمرهم لعدمونحه لعده ودما بزوسا مصل هدس امدره محسر كمر زمسا بعديدا. المراسم المدى ١٥٥٥ مدقدسدان بحبا علا هذا الا مح محصدا بمدر بصحه ه بمرم بسع در حمر دحمه للمنترمون مدمد الله ما رجا ما بدوره الدي والمرا ممصلا وصح حمل محتما منحد لحستنعا

¹ Sic Cod., Forsitan, بعبرها

در امدز رمن کمور کمور اردمیل رمونها رمدن مدهمود کمور حمومدل رکتر رکتر رکتر والمحتور معدموت رمز المرب رموم کمومدک ایسی.

هراسط به وسل زحمال ماسمزا بزوسا بمه بعل حصدهدماه اعكم كي بمدن زحمال بهمحمال بحكمها كمحكمهمده كمدسقيا اودح وسلاهاها بصمد بالمته كالمقر والمقرام امع مدارة ملهمة مدم ال مدارهم. امدة ب المدار ا ، مسمده مد همونت لمزه والل احمل مدم احم واسزلل فزمكم لهز لحور بالما معدور كدلمر المارا بي مدوره ووا حمدهم بوال وو حدم حمسمدهده حدومات در دسر مح الصحمحت لا معطر سماه. لا 100 رسم مدرمر مسمدا محمدكم اللاه وا دلهدها المها كحص بلهدم لمحملا بزمسا بموبعا بحدكرح حصدم لمهما ولمقطر معتسما للا حدور حموزز بع بمحب بالمامن اهصف الما الما الما حنوسل بمواعل من المحزد وسل بعزول هنه سن صله بزوسل بدل مدرم حمزز سلا دم ال صعمسله. صلها رسم ومعمور المادود وال صعماسك ولا صعم بدا حديده: هدم كممالا إد السوير موهمدا ولمقا مصيتها والرحدي والرصقها محمد ويسلما يسن عزا لمعرم ومعمازا وال معموا: عنزا كمدوم ولا معمروا محمد المنا ومدور المناهد المن وامدة مدومر وال المامام معدد المدا وامدة مدومر والمامام : ويسلما المعزم والم محمدا: من المه المعن معرم

¹ Perhaps NILL, with dalath is better.

² Perhaps with dalath is better. ³ Cod., as mol

الله الماهه: عنزا به البيا بصعه المحدد المههد. مدل المورد المههد. مدل المدد والمحدد به المدد والمدد المدد والمدد والمد والمدد والمدد والمدد والمدد والمدد والمدد والمدد والمدد والمدد

¹ Cod., حةبا؛

eight Locall. pur poly ell jour paged oci, امدز ١٥٥ كمسمال بعززا بهدها بدهتب كعدمهمده ك مح زمسا بمعيدا حملا بما بمصا كم الممهد زمسا بعهبعل بهة بحكمهم كمعمدكه معهدها بهمدماه بنبهد لمقطا معتسطا والرحدونها لحلعب بإبا معلها بعصمامع الممهم حصيه ملا معماسك ملا معمالها. صدلها هزا اد ملع بنعد لدلم معمت ملا معاشع والرحدي. بدلا بب لا معملسكونتما والرحدونها الا اسل واق به محمد مرمد المهمد وال محمد المدال به حصده لا محمصرا: والماموم صدا هوما ومحملاهم المموم. حملي سن والمحزم ومرح بعده صعدس كصممه حمد اطلا سرا. اسل سمة باحد ادوا بالادوا المحاوم حكما مع اسزيا الم لاه. المحيل معي يعين عندالم لمحصوب معدس الل ال مع محموره حصمهم ما موا لمحاف اسل سن بعد محمور الممهم محمل بحصيه لا معمد لعدا الممهم هدم الدالم لمحملا لمحمالا حده والمر وحسه

حدهتما المدر همه المراح والما المراح والمراح والمراح

مع حدتها لا بسرا حده دلا بمعد حدد حدامه داره وسلم در المحدد معهد المده بحروسه لا سلا بحداده المداده معهد معهد المام بحداده بدا المحدد بالمام بحدد محدد محدد محدد محدد المحدد الم

ودرا او ادوت لمودتا در زوسا بعوبها حنا علا هبا العنو الحدا بعرج مدله واصعده او اسناا: هن لحر بعد الحد المورد العنا المورد المورد العنا المورد المورد

ص حطز با بامدز حال محمدها باسحها بزوسا بموبعا عما بعددا حال حسل محال باسعنه بدوره باسا المحمدا حطرب خصصحه در امدز بزوسا حمر بعززال بهب

¹ Perhaps better J;;

هذا مده زحد المنه بزدها العدد من مدهد لحد المحد المحدد ال

محلل المنزه حاصل المنزا المنز بعد بعده حد المحل بالمنزه حاصل المنزا بعتا بنزه عدم ونصد محم علا المنز بالمنزه على المنز المنز

امدز موس بدهمها بنوسا بعدها بلا محاهدا درسا بعد بده درسال المراجع المحاسب والمحال المراجع المحاسب والمحال بالمحال المحاسب والمحاسب والمحا

اسل به صدر وامدز ومد احل نعف ومسل ومورمل محوره بمصمور حمر هوا احا الموهد وال محمورة مديه مدلها بحدرح معمدهم حه وه. ال سن حبودها مهزا تعمي محمدتما مع زمسا بموبعا: مهو بوما مع هما احا نعم: كمم امه نمح مدموم محمد محمده الموامد والا اموا مح حطروح مكسنال 100 احريا سمن بعدا باعدن حطحا بيهزا نعف به مرح حرب كمعمده له المعارم محرب المح فرف ٥١٥٥ لازدها تعب: هرام معمدهم ولا وزع مدوما من المرحم معندا محادا مح حن مداور المحادم مح المح اللا حمه وبعوم: موسل امداب وحملالا مدنى امدن حا ناسر بمه بعد احل نعم منه حر به محمده والر فرسف مدين زمسل ومورها الل محصلاهم مدين محين محمدة الممامه معرصه بهزا بلا سار محمقهما معطي حدين حزالم المر معموسلال بصمعتمال بمعمد كتقوم المعدل بهمحدا قولمه امدز بقد الما بمعقد الله من الله من نصل مامح وكمكنف يهكمنا وزمسا محاسمت المعنا وحوزا كهه.

ion for comment. acted journal document journal nog نصل بموبعل حبمحمال بمكس بمح كدلا المامحز. محنى سمز امدز ومدما محمد والما وموم حصوره محمد بمعتل بدحب لستل بلحكمر. معدوره معدلات محودها بزوسا بعديما بسحا ستا بحدكم المحم بعفع حنه. مامت حبودها استلا بعد حمر بعدمهمد حب المحلا بامديه ولمحًا بهزمال بصما سما مزرى معلى دوهمه. مفزا لحمدا سما كمحمودها بزوسا بمعويعا صدلها بصعصا كمحميم ستا المحكمر. معكسا لمح المحز علما لمح فلها إصا الم مسل: در معدد کے وال معتقل حدر کے مامد حرودها استلا ١٥٥١ حمر ابعر حناعا عرصما حده سما ەبازى ازىر كزەسا مسسسلال مصورت حصكله بمعسا من حجزا اممسك مع مسمدا بمع حدم معتما كلا صممادا حسمال بزوسا بمه بعل المع باف حرودها استار امدن بالمره حزا بالاما حسلا محزمسا بعوبعا: بعمر مع حسلا صدها معه صعبسا صدى. وأن زوسا لحصر به واصبصر لمداسعه معسل مع حمل معتما خصر حمه واصمر لمعهد معسا مع صلا معتما اله لاهمتمده معتما سا مدلها زوسه بحمدزا حدور.

حمل ملل مدس احمت لمحتل رمزه کے در مدھے کے بربعہ کے کمدمسمدہ بمدے صدا کھما باکھا ادا اسلامه زمسا بعديدا. معدلها مدا حمر احا محزا مدلماه إ معدم محد مدلم سر مدب مدب مدب سر مدب حعمر احل محزا هزوسل بمه بعدب اسر مدلعدها الحدي بص محمد بمدر : به مرسل مرسل لحديد وبعطاط ممكعيا ومصيماا اعنهاا احمت لمحتا اسر فممريه ومدعسا اعلمه كي. اهلا سمة مدلل وصمدها مدوم اسن الملم الل ال قومما مصوطل بمطل بمعكمته بعدي. هن سن اسا بعم لعملمده لامدمدا حمر ادا مدا هزوسا بعديما للملا اورج بسر موه صدا هما باحا وبحنا هبزاصل بعديد لل سن معدسل بهنم بعد حصقط كبسكم سرمع مرمع وبه به ممه حصوبه انامه المرس انعهاما که محسور محمد اوندر المال که مداعزب: مدهدا سده به لمعمدله بمعند لمهمر كما احا محزا هزوسا بعوبعا كلا بعده موا صب موا اسر به مد اللهما ومدمد المامه مهمه مدلا بعكمومر: بمع المحم بحقزا لا المسهم هذا لنسف وبمصح حسر صدا لاصا والممهم احا محزا وزوسا وعودها

معدلی منا امسه من من کلکمیوا محصوبها است محصوبها استان المها المها کلکمیوال المها ا

والمعدول المحدود المال المحدود الله المحدود المال المحدود ا

الله معلاله المن المحلف المحتل المها المحلف المحتل المحلف المحتل المحلف المحتل المحت

كومل صومل بمدوتمديل وبسكت هوا معمده اف مدني حبال دم امدم الله ١٥٥ داها مد مدا داها احدم حدبات ماتك بعدم لا سهدون د و المحدول ماهبكا كمحصم كحكوم بسكت كلما اعلموب بهن صمعمهم لل صعمرا وال ساد ص لحموما بحدبحدا. حد بودا لمحسا فمحمص امحز بحبر حبال للبره التصص محمحمهما بصعصا حصمه المحمله المراها الما المام حميد الما حما مدنسمه معسل در مدوره بحدورا سمعا همالا حوتعدا المزمزه ستكما المكس بالا محكسرك بصع كحكوم criral Lingy Wol over 100 mi edil iorany cri معمرا بمدين بمح محمده على مبعدا محمر الع Tormero icayay iryi relevil rache pool (200) مهدها محلب وحمتري. حمودا حياا غذا فيها ومعسل احجرمدا الما حصورا المحاني المحمدة محمدة المرا المهوها محكم مماده ا بكماه : حملهما به بعمر حصودتال مناام نصمهر وعاا نصوحك مدهوا دنمها المعاا بعمدسه. المحلل المنا الم الملح او بمديع دول دود او ولها بمعسل

منى مداعنه: مدلا بداميه عدسا بمعله لمعدده مدا بمعاسد عيزا بمدد.

من إسن اف لمحدا فمدع حبود السند هور امن المن الم حسقا بسلامه ومده الم سعباما بامريقه بعد المدهد وجنه بالم معدده الم معمد منا المدهد وجنا المحدد المح

مدل من اله فلاد حموة الميا المن موا المي هياه المن وسعسا مني. معن لمد حملا المن الما للمعتبوه المن وما حلود المن وحل المن وحل المن وحل الله الله الله و حلا المن وحل الله الله الله و حلا الله الله و حل المن المن المن المن المن المن المن الله الله و الله

حصدهم بلا مها مدلي رحقال رحمةها الا مدلي المحتملا وودها ولهدها عصميتها كصحصم حطم الا: معتصدا الل سم بعد محمده الله الله سم مح حدث حبال كمدمور: بالممهد مدمعمل بمدمتمدل بمكم احسر صحصواها عده لحمامنه وهنهه اصعبها محز ممحكه مبعمال والم محامدكال مصحنا والم محمامال مالم معملسكفتما وحملول مهمله سوا حوال استوا كما apply sign is warm call It was for poor ستا عصتيا. الحيا وامدز لمحيا فمحمص وحوال وجعما بعلمص حن حدد الإلاهاد عمده الم حدد مالها ودامي كعمدك همعم ديتا احمها وجدما زمارا. لل 100 أسر 100 وم100وتل ومعكسكعل 100 الل لل محمولمال المحمدال وال معماسكونوال بدلهدال بمكاموها الركب بعض كنه. ممتحب حعصه غزا كمهم مدلي بلمح ملب لعديده. عرسه المدر عمدوه لديا مدلها مسعداً ولا معماسكوروا بعمار كمعمده مع زوسا بعه بعلى مكم بع بدوره ملا مكوم الملع بحدا المؤ حمدور سرا به وامده مدلاه ومدمه مرام بسعمه رممانمه رمام معمم اسمعان رمام لمقطا بعطتم مهدم الطبهم سراحما عمعمار

وردوره بعد مازيا باورها بهدا المحدد المدرد ودركم و ودور المدرد و المدركم و ودور المدرد و ودور المدرد و ورد المدرد و ورد و ورد

بهموسل موسب المعنز به المعنه بكه بفعا بفعا سهمه بحكما موسب المعنزاسة وحلما بحلم بمما معل بحل معملا به الموسل المعمل الم

صرا اف احدت لمحتا مع دلمة وامده معجملا المها المعدم المعدد المعدد والما المعدد والمالة معدلات معمدا بهدها بلالمرد اصب عنهام مع حداد بصفع لا معملسكفتا حملا سعمنا بسلما مذا ٥١٥٥مه سرا حياا عبعما عمامكما بمحمدهم عبعماا ولا محامدكلا مهمس لا مسقلا ملا معمدها محمدكس وحدرد حمر صعبها بهداد مدارهم ولحدم بدل ومداسد لا محاسمكنوا ووول محموال لا محمولال ومرب عكمدا محكما بهت بمكسط بالمحك معملا حرممال اسط بهت رحمادت عدم ماسعه جمعسر صمال حمصه سن بصمال سلمما وسلا بسلمما لعدها صبح يمن حملا بعضم المسرا بمعملا وبسطسال وبسطلا عنسنالم بهذار محمده مركا اف بمدمها مدلها بمحمل ال صيمي حالا بمحمل أمر مرتعل و٥٥٥٠ لا محتقال ولا مداستكيا.

العلمه محد احدت المالمعم المراعد محدها المحدد المالمعم المالمعم المالمعم المالمعم المالمعم المالمعم المالمعم المالمعم المالمعمد المالمعم

معمد مدرم وروم کے کمرہ دلا احل محزا مرمسا بعديما وبسر 100 صدل المحمل الملمون احل محنا وزوسا بعديما بهن بمحمد المامه مهمه حكال بحكمر مهدا حسلا حكسه به مديد مكروا حملها معمامته بحره اه ربع رممك حماليم لعسالمه مكه حصمه ازماء ك حدترا. مصح حدة به إلى لم بحد بمحمده بعد المحمدة المحمد ح بدوره بصدها الم معمدها ومنى بالمن ورك المحدرة والمحدرة حقم إدا وحزا وزوسا بقويقال وفيا مدلملكمرب ومدمده إسار معكمت معمر اطر محزا وزوسا وعدوها. ود الله ومله هدوا ولهدا المعتمار كمحدمدم حكاميا لل روع 100 كعمل اسزيا كمدهمد الل الاللا وحمل لمقما صده مدهمة حددتوا دحمه امصعه بے اور در مرکبی لمان المقال بدھتی مدھر هدنهم كهدما بعدمده بالم مدامنه مدال بالإرام فلا کے کمدرہ واسلم لحقمال محکمة حم کمورا المحسومال ورسم موه دسل هما المهم احا محزا وزوسا بعورها مهمصمال بكما محمرا بصبونه بمحمديها مبعدا صعدلت المنهم عصتسال والر حدودهال المنه بمكس حسل كلما بمعملاهم الممهم مهمه حكما وعدم معمد لمدلال لي.

سع محمد خصدها المعمنا معتدا محمد المحمد الم

¹ Perhaps a word like is missing here.

عنى المحمد دوهمدا بهدها بدهتى محمد باد كى معالى المحمد ال

محمده حمدها مدامد المها بصمدها بحديه المحمدال بحديه المحمدال واسمر حمدسا مدات المراوعة المحمدال محمدال



د ۱۳ محمده ۲۳ محمد همتمر د محمده ۱۳ محمد



مهمسر رموب ۱۳۵۰، ده دمست